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North American Edition.

1900

China Inland Mission

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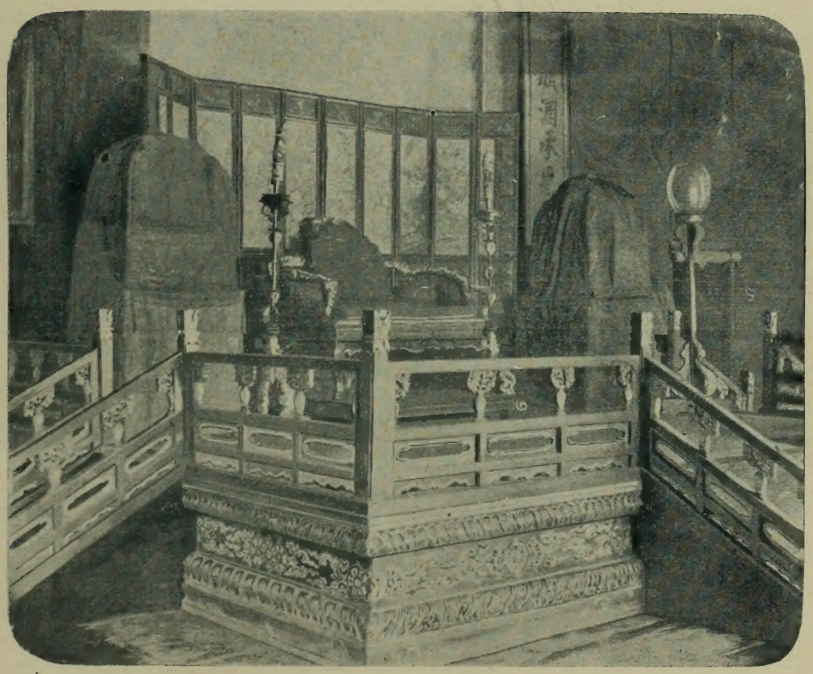

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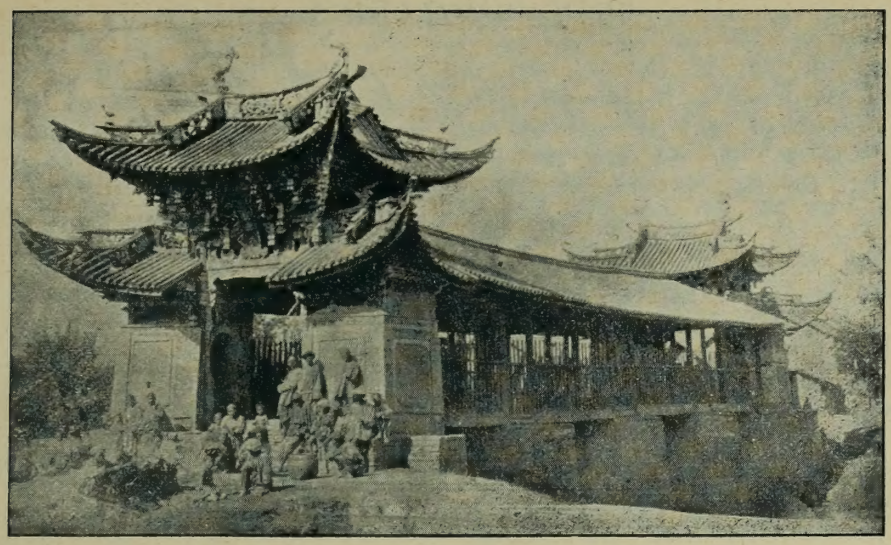

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CHINA'S MILLIONS

"The Lord thy God careth . . . . from the beginning of the year, even unto the end of the year."—Deuteronomy, 11:12.

THE above words, which we have chosen for our Mission text for the year 1900, were originally spoken in reference to the land and people of Israel. They point to a time when God's ancient people will have become at last obedient, and the "tribe of the weary foot" will have found its rest in the land of promise, under the care of Jehovah-God.

But what is true of God's ancient people, respecting His care over them, is true of His present people; for this Old Testament promise is but the anticipation of the New Testament promise of similar import, the one and the other blending in perfect harmony; "The Lord thy God careth * * from the beginning of the year even unto the end of the year"; "He careth for you."

We take our place, therefore, under our motto-text, and exercise our right to share in Israel's blessing; and it is thus that we stand upon the threshold of another year, with our faces set toward the unknown and untracked paths of future months. Girded with the strength of God's almighty Word, we feel assured that we have found our sufficiency in this promise for every future day; for what the Lord has promised, He is surely able to perform.

This does not mean that our need as a Mission, this coming year, is likely to be a small one, and one that will be easily fulfilled. On the contrary, it will be greater than ever before, and it will need, in order to fulfill it, nothing less than almighty power. We rejoice in the fact that there are now over eight hundred Missionaries banded together in our Mission for the evangelization of China; that alongside of these there serve over six hundred native helpers; that fully three hundred and fifty stations and out-stations have been finally established in various parts of China; that there are as many as two hundred and fifty native churches existing; and that doors are standing open upon every hand; but all this implies a great and ever-increasing need of men and means, of strength and vigour, of zeal and wisdom, of patience and of love.

And besides this, it is a time when, in China, protection is sorely needed. The land remains in a state of great unrest; riots are of frequent occurrence, and lives are seriously threatened. In addition, Jesuitical Romanism is making fearful advances, and is threatening, not only the Government and the people, but also the very life of Protestantism throughout the Empire.

"The Lord thy God"—this is Jehovah Almighty, the covenant-keeping and the miracle-working God, of Abraham, of Isaac and of Jacob; "careth"—walketh after, as the original implies, even as a father follows his child to watch over and protect him; "from the beginning of the year, even unto the end of the year"—through every blessing and trial, through every joy and sorrow, through lesser needs and greater needs, through moments, hours, days and months; this is the word which is given to us for the coming year.

Let come what will, therefore, it will be our blessed privilege to look above all things earthly, to Him who has put all things under His feet. Conscious that our Jehovah-God knows and that He cares; assured that the God of Israel neither slumbers nor sleeps; confident that His thought will be upon us at all times, and always for good, we joyfully raise our banners in the name of the Lord, and go forward. Faithful is He that calleth us, who also will do it.

In Memoriam—Miss Jessie Thompson.

BY MR. H. W. FROST.

A RECENT mail from China brought us the sad intelligence that Miss Jessie Thompson, of Ta-t'ong Fu North Shan-si, had passed away suddenly and unexpectedly. Miss Thompson had been seriously ill with rheumatic fever two years ago; but from this disease she had finally recovered, and we supposed that she had been left in good health and strength. The news of our sister's home-going, therefore, came as a great shock to us. For some time we could hardly realize that the life which had been so active for Christ was now still in death; and the reason of her home-call was beyond our finite understanding. Thus we could but bow our heads in submission before our blessed Lord to wait for the explanation of this, another of life's mysteries, until that time when we shall know even as we are known.

Miss Thompson went out to China in connection with the North American part of the work in the winter of 1895, and, therefore, had been labouring among the heathen for about four years. Born in Scotland, she had been residing in Montreal for some time previous to making application to the Mission. She had received training as a nurse, and so successful had she been in her chosen profession that she had been entrusted with the charge of the Montreal Homeopathic Hospital, in which capacity and place she served with a view of long continuance in her professional ministry. Her faithfulness as a nurse, however, extended to other duties than those of attending the sick, for she was in the hospital a

DEVOTED SERVANT OF CHRIST,

seeking to bring rest to the souls of her patients as well as to their bodies. It was thus that the Lord, finding her faithful in that which was least, spoke to her of a larger and greater service in the regions beyond. Miss Thompson was a person of few words, but was resolute when her conscience had been touched. It was thus now, for having heard the voice of the Lord in her soul respecting the needs of the heathen, she offered herself at once for service among them. Thus her application came before us, and in due time it was heartily accepted, and a little later she went forward to China.

The days subsequent to arrival in China Miss Thompson spent at the training home at Iang-cheo, where she acquired her initial knowledge of the Chinese language. In this Home, as has been the case with so many of our missionary sisters, she was richly blessed of God, and was thus more than ever prepared for her future ministrations to the Chinese women. Later, it was suggested that she should go to the far northern station of Ta-t'ong, in the Province of Shan-si. We have understood that the selection of

MISS JESSIE THOMPSON.

so northerly a location contained in it at first something of a disappointment for our sister; but she was convinced that the Lord had prepared her way before her, and she accepted the proffered post of service, delighting in the

WILL OF GOD.

She was soon rewarded for any self-denial that she had exercised, for the companionship given her in the presence of the resident Missionaries, and the love soon ministered to her by the natives, became her speedy and blessed compensation. From the day of her arrival at Ta-t'ong she was happy in the choice made for her, and this joy continually increased.

Not long before Miss Thompson's final sickness she journeyed for change and rest with her beloved fellow-worker, Miss Margaret Smith, as far south in the Province as T'ai-uen Fu, where some time was spent in happy and helpful recreation. Returning later to Ta-t'ong, she at once renewed her service for Christ, feeling much refreshed in body and spirit. Shortly after this, however, whilst studying with her teacher, she was seized with a severe attack of malaria fever. From this difficulty she partly recovered; but other complications set in, and the heart was finally affected. From this last affection she suddenly died, breathing her last only three days after she had been taken ill, upon the 7th day of October, 1899.

Great grief was manifested by the natives when they learned of Miss Thompson's death. Throughout the Mission Compound, footsteps were quieted, voices were hushed, and tears were seen upon many faces. The ministry of our sister in the dispensary, where she had carried on a quiet but

EFFECTIVE MEDICAL WORK,

had been greatly used of God in winning hearts to herself and to the Lord, and piteous it was, so her friend, Miss Smith writes us, to see the hopeless faces of the sick ones who came after her death, only to find their friend and helper gone. These and others of the natives could not understand how Miss Thompson had not been able to heal herself, when she had so often healed others. The thought thus expressed gave Mr. McKee, the head of the station, his text for the funeral sermon, for he spoke from the appropriate words, "He saved others; Himself he cannot save."

An important post now stands vacant. The medical work just begun, and already so much blessed, has no one to carrry it on, and the sweet voice and smile of one who deeply loved the Lord and the heathen have died away, leaving a blank in many needy lives. We gladly yield our beloved sister to Jesus for His glory and joy; but we cannot forget the weary lives at Ta-t'ong, which now have no skilled hand to heal their diseases, and which have one less to tell them of the Christ, who can heal the soul as well as the body. Will not some medical man or woman who may read these lines ask the question if he or she is not the one whom God wants to be His hands and His voice in this vacant post in China?

Homes of the Wealthy.

MISS MARGARET KING, IANG-CHEO.

THE entrance into a few of the higher class houses in Iang-cheo, is due in the first place, we believe, to definite prayer. One year a friend of mine and I were led to pray very definitely for two things. One of these, was that some of the big houses which we daily passed, and whose doors were fast closed to the Gospel of our Lord Jesus Christ, might be opened. We knew we could not enter these places without an invitation, and we knew we should not be invited unless God worked for us. We believe God did work a miracle to open some of these very doors. A year ago last July, one hot Sunday morning, the workers and a few students then in our home, were gathered for our usual English Bible reading, when a Ia-men runner came from the district Mandarin to ask that any foreign doctor in the house might go to a woman who had cut her throat in the Ia-men. The woman was a prisoner and the Mandarin was greatly

AFRAID OF DEGRADATION,

should she die. Such a thing as a person cutting her throat, is almost unknown in these parts, as all Chinese are much afraid of mutilating their bodies, believing that they will have to live in the next life as they leave this one. I, with a friend, consented to go to the woman's help, although we believed it was hopeless, as the woman had been bleeding for five hours; and besides, our little knowledge of surgery did not extend to the mending of cut throats. However, those at the Home waited on God in prayer, and we went to the Ia-men. Such a sight! Literally hundreds of people crowded into a mass in one corner of the court, showed us where the woman was. She had been brought out of the building into the court to die; there she lay on the ground, quite unconscious, and in a pool of blood. At first I said, "We can do nothing," my friend with me echoed "Nothing," while the Christian woman with us, turned away in horror. We knew to attempt anything and fail, did not mean as it does at home, that at least you have done your best; but that perhaps we would even do harm. In spite of this there came to us both at that moment, such a realization of the presence of the Lord; we felt Him so near to help and bless, that we felt we must not go away. So to the best of our knowledge we helped the poor thing, kneeling down in the midst of a crowd, who watched our every action. They wondered at us not being afraid of the blood, nor of the seven great wounds. Our attempts would likely have made our medical friends at home smile, but they were greatly admired by the crowd, when they saw the bleeding stop. Then they moved the poor woman to an inn, as no house would have taken her in. (Her sad history reveals the depths of the sorrow and sin of China's homes and women.) I attended her for three weeks, after which she was able to be moved to her home, and was soon perfectly well. Daily the natives and dear friends in the Home prayed to God, who graciously heard and answered. Soon the story of this

SPREAD ALL OVER THE CITY,

and many of those who afterwards sent for me to see their sick ones, sent because of what God did through this woman. I wish I might tell you her soul was saved. Will you pray for her?

The Lord has continued to hear prayer, for many sick ones, both poor and rich, who have come for medicine since the time spoken of above. In going to the homes of the rich, one has made some real friends, and met ladies of much refinement. One dear old lady of seventy, had a daughter-in-law very ill, for whom the Lord graciously heard prayer. In that home there must be twenty or thirty women. The mother-in-law has lived in the same house since she came to it a bride, when a young girl. She has seldom been out of it. As one goes from room to room, (really from home to home, for each of the four son's wives has her own apartments, servants, etc.,) one feels how little there is in these lives, and what opportunity for Satan to make mischief; and one thanks God for the privilege of sitting down by them, not as a despised foreigner, but as a personal friend to tell them of Jesus, the Friend of sinners. Please pray for this large family; their name is Ting. The mother and daughter-in-law, who were so ill, are especially attentive when I am telling them of the Gospel.

Perhaps the most interesting woman I ever had to do with, is a Mrs. Fang, whose husband was at one time Salt Commissioner, in this city, a very high official. He is now dead. This lady is an educated Chinese woman

OF WONDERFUL ABILITY,

and we believe one with whom the Spirit of God is dealing. She is reading the Bible thoroughly, book after book, with great constancy. To her mind it is a wonderful book. She constantly comes to our home, and we are welcomed at hers, whenever we go. Her love for and interest in us is very touching. We believe she is one who is very near the Kingdom. She came to our house first through one of her own woman servants coming to the Sunday afternoon class. She came later to be helped medically, and now she comes as a friend. She has shown her appreciation of help received by sending us many valuable presents.

Another lady, a Mrs. Mei, also a patient, has shown us much kindness. She, like Mrs. Fang, has a beautiful home. It is difficult to believe at first acquaintance that these kind refined ladies are really idolaters, full of superstition, with no knowledge whatever of a true God, or of a way of salvation from sin. How empty their lives are of interest, of real friendship, and above all, how

EMPTY OF THE LOVE,

the peace and hope that our Gospel can bring to them. This Mrs. Mei and her husband, are both very kind to us; they constantly want us to go to their home, and they have shown us many tokens of friendliness.

One sees such sad things in these homes, even of the very rich. One day I was asked to go and see a little boy, said to be very ill. When I got there I found he was a confirmed opium smoker. He could not have been more than ten years old, yet he was a perfect slave to the habit that was killing him. The family were so kind to me, and although I could do nothing for the child, who died a few days after I first saw him, they listened to the Gospel each time I went. He was an only son, and his mother blamed herself very much for allowing him ever to begin to take opium.

Another day I went to a large house where one of the daughters-in-law had taken opium, to poison herself. It was one of the most beautiful houses I have ever entered in any land, Iang-cheo people being famous for their wealth and luxurious living. On a couch in the sitting-room, lay the young woman, quite insensible. Her husband and a few women near her showed real concern. In a corner close by, other ladies

CHATTED AND EMBROIDERED,

apparently unmoved. In the distance, through glass doors, leading into another part of the house, I saw men gambling and drinking wine. Oh, the sorrow of it all! The woman's life was saved. We had little opportunity to speak of Jesus to these women at that time, although the old Christian woman with me preached for a good while, when I was restoring the lady. Her remarks were addressed to the careless women by. Then we came home, leaving only the memory of a visit behind us.

These are only a few of many visits paid, and one must testify again that all of blessing received has been in distinct answer to definite prayer. Will the reader of this pray that God may save some of these precious souls? We believe God is working in hearts, but we long to see some come right out for Him. We long to see these women anxious about the sickness of their souls, and we believe the One who has heard prayer for the opening of these doors, can open hearts also for Himself.

The "Home-Going" of T'ien the Gaoler.

BY MISS F. LLOYD, PAO-NING, SI-CH'UAN.

FRIENDS at home will, I am sure, sympathize with us in the loss of T'ien-ta-ie, the Kuang-yuen gaoler, with whose wonderful conversion many of you are familiar. For the sake of those who have not heard or may have forgotten, I will give a short resumé of his life.

It was on December 27th, 1895, that we first became acquainted with this remarkable man. He was then a heavy opium-smoker, and came to the Fuh-in-t'ang (Gospel Hall) with the one desire of breaking off the evil habit. The case seemed a very hopeless one; he daily smoked a very large quantity of opium, so that we feared it would be useless for us to undertake such a case. However, he begged so hard, and seemed so much in earnest, that we at last consented to try him, telling him, however, that trusting in his own strength, it would be an impossibility, that only God could help him. Next morning at prayers he was present, a thin, sallow man, with a weird expression and the marks of opium-smoking unmistakably written on his face. He had brought money with him, and meant that very day to start with medicine instead of the opium-pipe. We explained to him that it would mean a good deal of suffering for a few days, and that, without the power of God, it would be impossible for him to bear it. He promised to attend the classes and services regularly, and to come daily to the mission house for medicine. He was given a small tract,

"THE PLAN OF SALVATION,"

and read it at once. From that time he attended morning and evening prayers, and the next Sunday came to service, bringing his wife and mother with him, and listened with ever-increasing interest to the Word of Life. By the following Friday evening he was thoroughly aroused: the subject that night was putting off the old man, and putting on the new. The Holy Spirit was graciously working, and he became deeply convicted of sin. Long after the other members had left he remained with the cook, a young Christian, pouring out to him a confession of his past evil life: "My sins are too many to be forgiven, it is too late for me to turn and serve the Lord," was his cry. By degrees came out a terrible story, of how cruelly he had treated the prisoners, how, in the punishments, he had gone far beyond the Mandarin's orders, extorting money from the poor unfortunate prisoners, who were dependent on him for food. He said several had

DIED UNDER HIS HANDS

quite recently. The cook spoke to him of the mercy of God; of Peter's denial; and of the labourers who entered the vineyard at the eleventh hour. Before he left, peace came into his soul. The next morning he came as usual for his medicine. "What hath God wrought!" we could not but exclaim, as with light elastic step and beaming face he came into the court. What a marvel-

lous change one short week had brought! From the darkest depths of heathen wickedness and cruelty into the glorious light and saving power of the Lord Jesus Christ. The blessed work thus begun by the Holy Spirit continued to grow. At the end of four weeks he was delighting in freedom from the terrible bondage of the opium-pipe; was rejoicing in renewed health and strength; and had so much more leisure that the days, so he said, seemed twice as long. He very soon commenced

SPEAKING TO THE PRISONERS

about their souls, and his kindly treatment of them gave weight to his words, so that several, after their release from prison, came themselves to hear the wonderful Gospel, which had so altered their keeper. He soon felt that his conscience would not allow him to go on in the Ia-men as he had been doing, but that a break must be made

FROM THE OLD LIFE.

He chose, therefore, to give it up, though at considerable loss, and opened a shop for the sale of second-hand clothes, having a stall just close to the Ia-men and by the city gate. When not engaged with customers he studied his precious Bible, and was always ready to tell out the glad news of salvation to any who were willing to hear. In the August of 1896 he and his wife were received into the visible Church by baptism. He had a very real sense of his union with the Lord, and it refreshed one greatly to hear him pray and speak of the Lord.

After my going home on furlough in 1897 he seems to have had a time of testing. He started business with his unconverted son, and compromised with regard to keeping the shop open on Sundays, and this led to trouble upon trouble. He still continued to come on Sundays and to the evening classes, but was not happy in soul, and moreover, got deeply into debt. The Lord dealt very faithfully with him about the matter, and he became truly repentant.

At the end of the year the Mandarin pressed him very much to become gaoler again, saying they had never had so little trouble as while he was there. He consented, and his witness there has been very bright, though the last time I saw him he told me he was looking forward to the time when his debts would be paid up and he should be able to get something else to do. (Of course, holding the position of gaoler, he got a good salary.) In consequence of his testimony, Mr. Beauchamp has often been able to go in and preach to the prisoners, and many of them were glad to hear, for they loved dear T'ien because of his gentle way with them. He would often go to the Mission house and get them some suitable

MEDICINE FOR THEIR WOUNDS

after they had been beaten. God has indeed brought him out of the gaol, though not in the way we expected. Mr. Beauchamp writes that there has been a good deal of fever about, of the typhus type. T'ien's youngest son had been ill with it, and had scarcely recovered when his father was laid low by the same disease. On May 28th he helped at the Sunday morning service, but was not feeling well. He went home, and never came to the Mission house again, and on the following Friday week he went in to see the King in His beauty. His wife alone was with him when he fell asleep, as it was in the night. "Are you afraid to die?" she asked him once. "Afraid?" he said, "afraid to follow Jesus? Why, Jesus has sent for me,—has sent a chair (this being a Chinaman's highest idea of grandeur); if you do not believe, go and see; a band of people has come to escort me." By-and-by he was waving his hands. "What are you doing?" his wife asked him. "Why, the Lord is calling me," he replied. And then, after a few more words, he looked up as though he saw some one, and his spirit had fled. His dear wife has been wonderfully sustained. The Mandarin's wife sent for her, and wanted to know if they had "opened the way" (a heathen rite supposed to clear the way for the spirit to the other world). "Why, no," she said; "the Lord Jesus opened the way for him many years ago, and so there was no need." Many of her neighbours sent the usual candles and incense, but she would have none of them.

A TOUCHING TESTIMONY

to the respect and love the prisoners had for him was that they subscribed half the money towards his coffin. Mr. Beauchamp had a white pall made for the coffin, with a text in large scarlet characters on each side, "The blood of Jesus Christ cleanseth from all sin," and "I shall be satisfied when I awake with Thy likeness"; also two white banners with four scarlet characters on each: "Peace by trusting Jesus," and "Certainly shall rise again." These were put by the coffin while it was waiting outside the prison, and one was carried before, and one behind the coffin. All the Christians and enquirers escorted the bier outside the city, and everywhere it is said, "What a pity that such a man as he should die." Truly it can be said of him that a great man is fallen in Israel. Humanly speaking the loss to that little Kuang-yuen Church is irreparable, but the Lord is able to bring life out of death. I believe it has been a blessing to some already. His dear wife is full of joy, and seems to have taken a deeper grasp of spiritual things than before.

Please pray for poor old Mr. Hu, the only baptized man there now (the church is chiefly composed of women); he will feel the loss very much; he and T'ien frequently had good times together.

More Baptisms at P'ing-iao.

BY REV. A. R. SAUNDERS.

ON the Lord's day, October 8th, three persons, (one man and two women), were baptized in P'ing-iao. This makes a total of thirteen baptisms during the year. A short history of the three just baptized may be of interest.

The first to be baptized was Nang-iong, a native doctor from Hsu-k'eo, one of our out-stations about thirty miles north-east from here. He first became interested through the testimony borne by one of our church members who lives in the same courtyard with him, and he then began to attend the services held at Hsu-k'eo. Last February he went with us to the Central Shan-si Conference, held at T'ai-uen Fu, and on his return he had his second daughter's feet unbound. His eldest daughter being already bethrothed, he could not have her feet unbound without the consent of the family into which she was to be married, and they being heathen, such a thing could not be thought of. The whole family now regularly attend worship at Hsu-k'eo, and his wife is also preparing to unbind her feet.

Another man from Hsu-k'eo came up for baptism, but he was put off till next spring, because he has not yet closed his shop on Sundays. He has promised to do so, and should he make good his promise, he will D.V. be baptized next spring. We think it necessary to make Sunday observance a test of discipleship.

Next came Mrs. Suen, wife of a church member who acts as our courier between P'ing-iao and Pao-ting Fu. She has had a great deal of teaching, having stayed at the lady Missionaries' house for several weeks.

The third person was Mrs. Li, wife of an elderly man who now accompanies the single ladies when they go to the villages. This woman has been interested in the Gospel, first through her own husband, and later through visits paid to their village by the lady Missionaries. Her husband was among the first that I baptized in P'ing-iao, a man who for years sought light before light came. He tried to get peace through joining several of the religious sects of China, but all in vain. At last on a fair ground he got a book from a Missionary, in which he saw the way to peace and he was led to come to the Mission house for further light. He then began to attend the services, and since then (now nearly seven years), he has come with good regularity. Early in the present year his eldest son (a former school boy) was baptized. His wife has now been baptized, and his eldest daughter is a candidate for baptism. At the same service the names of eleven others were enrolled as candidates for baptism, making a total of eighty-eight names now on the list. We seek prayer that evidences of the new birth may soon be seen in the lives of many of these, that they too may be admitted to the fellowship of the church.

On the same day two children were publicly dedicated to the Lord by prayer, one a boy, the child of Mrs. Li, mentioned above as having been baptized; the other a girl, whose parents are also church members. They were presented for dedication by the fathers.

Our brother, Mr. Alfred Jennings, who has been with us since last spring, has now left to take the oversight of the work at K'i-Hsien, one of our out-stations, seventeen miles from here. We shall miss him here, but we are glad that he will still be helping in the district, and we would ask prayer that another man may soon be sent to be with him, and also that more single men be raised up of God to help in the evangelization of this large and needy district.

A hard winter is ahead for the poor; the autumn crops have been so poor that food is nearly double its usual price.

We are all tolerably well in this station, and looking forward to a happy and busy winter's work, should our dear Lord tarry and permit us.

The Wonderful Deliverance of Mr. Hsiang.

BY REV. WM. COOPER.

HSIANG MIN-FANG is a trophy of God's saving grace in the Province of An-hui. Before the T'ai-p'ing rebellion his family was a wealthy one, but the district in which he resided was, like so many others, devastated for years both by the rebels and by the no less unscrupulous soldiers of the Imperial Army, during which time they had to flee for their lives. When they were at length able to return to the old home they found their land had become a wilderness and much of their property had been destroyed.

Mr. Hsiang endeavoured to help the failing exchequer by practising as a surgeon and keeping a druggist's shop, but as he and several members of the family had become inveterate opium-smokers, their expenses were continually increasing, and they had to mortgage or sell part of their land to make ends meet, so that at the time I made his acquaintance the family was some-

what reduced in circumstances, though still occupying a large house.

Mr. Hsiang had lived for well-nigh

FIFTY YEARS BEFORE HE HEARD THE GOSPEL,

and great was his surprise when one day a man who had been away from the district for many years came into his shop, and after the usual salutations and a little general conversation informed him that he was now a Christian, and began to tell him the glad tidings of salvation. Mr. Hsiang did not pay much attention at first, but he read the book which his friend, Mr. Ch'en, left with him, and on a subsequent visit borrowed a copy of the New Testament from him. He read this book with much interest, and one day when the Christian called to see him he said, "That is a most wonderful book; I like it very much, and I feel ready to follow its teachings and become a Christian. Who but God could do such miracles as Jesus did?"

Mr. Ch'en said to him: "Do you really desire to become a Christian? Do you know that in taking such a step you will require not only to give up all worship of idols and ancestral tablets, but you must also give up gambling and opium-smoking?"

"Is that so? Cannot I be a Christian and still take my opium?"

"No; for in so doing you are injuring the body God gave you and hastening your death; moreover opium is demoralizing, and is the source of much evil; therefore, the Christian Church will not admit an opium-smoker to fellowship."

"Then I am a lost man," said Mr. Hsiang. "When I read that book I thought there was some hope for me; but if I must break off the opium habit, then there is no hope, for I have been a smoker for over thirty years, and the craving has become so great that I now require an ounce a day to satisfy it. I have tried all sorts of anti-opium remedies, native and foreign, but none of them are of any use to me; I cannot get cured."

"Ah," said Mr. Ch'en, "but you have never tried the heavenly remedy; the Lord Jesus Christ, God's Son, can break the chains and set you free. If you pray to Him, He will save you from the power of opium and from every other sin."

"What do you mean? Can Jesus really deliver me from this awful craving for opium and enable me to live a pure life?"

"Yes! He can."

"Then I will trust Him to do so"; and taking up a sheet of red paper he wrote upon it in clear, bold characters his confession of faith in words like these: "By the will of God, and trusting in the power of Jesus, I promise that I will never again smoke opium, traffic in opium, or visit an opium den. Signed, HSIANG MIN-FANG."

When the Christian saw his determination, his courage failed him, and he feared the consequences might be serious. He thought it was quite possible that if his friend suddenly gave up the opium without any appropriate remedy at hand to tide him over the re-action that would be produced on his system, he might become dangerously ill or even die; and the natural thing for his relatives to do under such circumstances would be to charge the one who had induced him to break off the opium with having killed him. So he advised Mr. Hsiang to take a more moderate course and to reduce the quantity by 1-20th each day, so that in twenty days he might be free from it. But the opium smoker knew by experience that such a course was altogether impracticable, and he replied: "Do you say that if I reduce the quantity and take 19-20ths

THE MISSION HOUSE, HU-TS'UEN.

COUNTRY SCENE NEAR HU-TS'UEN.

of an oz. to-night Jesus will help me to overcome the desire for the other 1-20th? And cannot He then help me to do without the whole amount?"

"Yes," said Mr. Ch'en, "He can, for He is almighty, but I fear your body will suffer much if you suddenly break it off."

"Never mind the suffering; if Jesus can save me I will trust Him." And he took the sheet of paper on which he had written his pledge and posted it up on a pillar in his shop, where it remained for nearly two years as a witness to all who came in and out of his determination to trust the Lord.

Mr. Ch'en stayed with him that night to help him by prayer and sympathy, knowing that it would be next to impossible for him to get any sleep. The devil did not let him be set free without a struggle, but the Lord got the victory, and this poor slave of sin was fully delivered from the depraved appetite which had almost eaten his life away. He became a devoted and earnest follower of the Lord, and was used to lead his mother and several members of his family to Christ. He had no gift for public preaching, but he was a faithful witness by his life and conversation, and the fact of his conversion was known for many miles around, and after having been kept by the power of God amidst much temptation for about ten years he departed to be "with Christ which is very far better," leaving behind him a bright and noble testimony to the grace of God.

Will all readers of these lines please pray for his only surviving son, a proud Confucianist scholar, who is still unconverted. He is like a great many in the home land, he knows about the Gospel, but will not submit to it.

Early Impressions in Kan-suh.

FROM A PRIVATE LETTER BY MR. J. B. MARTIN, FU-K'IANG, KAN-SUH.

I AM pleased to note that the native Christians in this station seem fairly well taught in the New Testament. They get good teaching under Mr. H. W. Hunt, though he is not able to come over here often. The evangelists seem "apt to teach," but they do not use the Old Testament. They say that they do not understand it. How much they lose! Practically the whole of Hebrews, and all the light thrown on the New Testament by the allusions and references.

I have not words enough yet to open up the Old Testament. To make statements will do for New Testament teachings, but typical truth must be clearly explained and opened.

During my time of silence I want to get "thoroughly furnished"—filled with the subjects. I am so thankful that the Lord has, in past days, somewhat opened up to me the book of Leviticus.

Yesterday we visited another of our Christians, by invitation. He was a vegetarian and lived

IN A SORT OF TUNNEL

for fear of the devil. I saw the broken remains of it—he now lives in a house. The living Christ has prevailed over the dead Buddha. "God . . . hath in these last days spoken in His Son." This dark heathen has heard His voice. May he not "let it slip": he will not if he considers Christ Jesus.

I have been studying Hebrews lately—not only devotionally, but its construction, etc. It has yielded much help and some fresh light, as all prayerful study must do.

Yesterday, I took Heb. 9: 24-28 at the Bible Class. The Christians and enquirers understood me because they are conversant with Bible language, but the outsiders did not. We (i.e., the evangelist and ourselves) go on the street every market day and on Sundays preaching. I noticed how carefully the evangelist cleared the ground before he came to the subject of sin and Jesus. The early Missionaries had to take what Chinese words existed and adapt them, so that the very words we use need explanation, or the natives will think that we are speaking of their demons. They believe in a Heavenly Ruler—the Lord of heaven and earth,—so it has to be explained that we are speaking of the true only living God, who is a Spirit, and the Creator of heaven, and earth, and all things. We get a pattern in Acts 14: 15-17 and Acts 17: 22-31.

We have just returned from looking over our new house, which we are about to "eternally rent," as they call a purchase of property in these parts. It is bad form to let property go out of the family, so it is called eternal rent. We take it with its good and bad points, as from the Lord, for "Except the Lord" choose a house "they labour in vain" that seek it, is literally true here. The garden at the back is an advantage, as we can get more air, and have windows in our back walls also. Of course, the more ground we have the more opportunity for robbers. There is also a good well on the premises.

On Wednesday last the brother of one of our Christians came to enquire if I

HAD ANY MEDICINE

to give his son's wife, who had dysentery. I gave a simple remedy with many injunctions as to food and clothing. They have no ideas as to proper food, and take only what they fancy. The patient was eating melons!

How different it all is from the old business days, when I was under authority to man. Being alone at a station without a senior, one is only under authority

to the Lord. It is a solemn thought. What does He think of the disposal of our time?

As I was at breakfast one morning a man came with a serious face, saying that the boy of a friend had been bitten in the throat by a wolf on the mountains. Had I any medicine? No, I had not, but I told them to wash the wound thoroughly. I think it may heal if they do not smear a lot of native ointment on the neck. Wolves are great cowards, and usually attack only children. A stout stick is a sufficient weapon to drive them away.

"The Forward Movement" in South Kiang-si.

MR. WM. S. HORNE, who went to China in the party that accompanied Mr. Hudson Taylor from Canada in 1888, has been appointed to the oversight of the work which centres in Feng-kang and to the direction of the Forward Movement band in the south of the province of Kiang-si. The foreign workers at present associated with Mr. and Mrs. Horne are Mr. A. H. Bach, who went out last autumn from England, and Messrs. Craig, Bunting, and Tyler, who sailed in February last, also from London. Mr. and Mrs. Horne are Canadians, Mr. Bach is a German, and the three recent arrivals represent Scotland, Ireland and England respectively. In a letter dated July 15th Mr. Bach says:

"We form a happy little band, and are eagerly looking for four others. Have you perhaps a few Forward Movement men in the Home? We have here a large district, a good work, and a roomy house.

"I am now very busy with study. I had my first section examination at the end of March, and the second in June. Chinese is an easy language when one studies, and I think that, looking at these dying millions, we must hasten to get the language. Here we have to study both Mandarin and Hakka, which are more distinct than German and English, as is seen in the following sentence: 'Jesus is the Son of God,' which in Mandarin is, 'Ye-su shih Shang-ti tih erh-tsï,' and in Hakka is, 'Ya-su ha A-ba Keh lai-tsï.'

"As you see by the designations, we are scattered from An-k'ing to all parts of the empire.

"I am shortly going to visit some market towns and villages, and so get gradually into the work.

"It is now very hot here, like a hot-house, moist and feverish. I was never in such an atmosphere before, but again God's grace is sufficient.

"We arrived in Feng-kang the day before the Dragon Feast, and, although we feared a possible riot, nothing happened, and we thanked God for His care and protection.

"A few village enquirers were frequently molested by a man who kept a tea-shop, and sold bean-curd.

"The enquirers had always to pass his home on their way to worship. This man and a few friends made a plan to beat the Christians when they were going to church on a certain Sunday. His idea was to offer them bean-curd, well knowing that the Christians did not buy on Sundays. When they declined to buy he would make a quarrel with them, and then his friends would come forward and help him to thrash them. Their plan was all right, but they had forgotten the Lord.

"The day before the set day this man was found to have false weights in his business, and so his former friends hung him up by the thumbs and beat him.

"This deliverance was a direct answer to prayer, and we hope to see this man coming to the 'Jesus Hall' yet.

"We trust you are praying for us as we go forward."

Willing Listeners.

BY MISS TRANTER, LAN-K'I.

ON Saturday, October 21st, I went with the Bible-woman to our out-station. It was wet and cold, as was the following day, but the rainy weather proved good, for our neighbours down there are all small farmers, and not being able to work in their fields, they turned into our little room, and we had a good time together, both morning and afternoon. We purposed to spend the whole week there, visiting the neighbourhood, and so I was very pleased when one of our inquirers, who lives fifteen or twenty li further down the River, asked if

WE COULD VISIT HIM

for a day or two. I promised gladly, and he left saying that, if the weather cleared during the week, he would come himself and carry our bedding. On Thursday our friend arrived from his home, and we started off with him. We had gone only one or two li, however, when the rain began to fall, and we had a very wet walk. When we arrived at our destination, the rain had settled into a steady down-pour; but, after dinner, we made our way to one or two of the houses near, and received a hearty welcome and good listening. In the evening, just as we were going to have our Bible-reading and prayer, our host said that one of the neighbours had asked if we would go and have the evening worship in her house, as she wanted to hear more. Praising God for giving her the readiness, and asking Him to open her heart

to receive and to understand His Word, we went. There were only the old lady, her husband and son present, for it was a wet, dreary evening, and I suppose the other neighbours were loath to leave their houses, cheerless as we consider them. But the Lord was present in our midst and manifested Himself to our hearts, as we praised Him and read and taught His Word. On Saturday the sun shone forth again, and as on that day we were to return to Ta-uen-fang for the Sunday services, we started soon after breakfast, so as to have a long day at all the villages we passed on the way. At every one of these we

HAD A SPLENDID HEARING

for the Word; we had never visited any of them before, but none seemed to be afraid, as is so often the case on our first appearance, while numbers crowded round to listen. In two places we sold a large quantity of books; in one of these the teacher of the village school came out, bought books himself and encouraged his scholars to do the same, with the result that almost every one possessed himself of a copy of one of the Gospels.

Tidings from the Provinces.

HU-NAN.

CHANG-TEH.—On September 21st Mr. Clinton writes as follows: "We had a visitor who cheered us much to-day. He obtained a Bible, and seems to have been diligently reading it. He told me he was reading 2 Samuel just now. He asked me questions about the Ark of the Covenant, David and Saul, etc. He has a country school about sixty li from here, and tells me that he prays aloud in the morning, and has secret prayer during school hours. He bought some fresh tracts, and we had about two hours pleasant intercourse. I have promised to go and visit him."

CHEH-KIANG.

Mr. Thos. Urry says: "I have had the pleasure of visiting each of our eleven out-stations, twice in company with Messrs. Wilson and Kauderer, besides a few short visits to one or two of the stations on special occasions, and a few days' itinerating in a new district. During these visits we have had the joy of baptizing thirteen persons, and hope to baptize one more next week. It was a real joy to find in some of these stations a few that seem to be earnest enquirers after the truth. But our joy was not unmixed, for we had the painful duty of exercising discipline in many places, which has reduced the number of communicants considerably; and I regret to say that there are many more who must be treated in the same way in the near future. With regard to the work being well organized, that may be so in the Huang-ien and T'ai-p'ing districts, but it is not yet so in this. There is still a great deal to be done before we could say that it is well organized. There are two stations without an Evangelist, and another place with a few members and enquirers where we would also like to hold regular services, but as yet we are unable to do so. Kindly remember these places in your prayers."

Personal Items.

BIRTH.

On September 23rd, at T'ai-k'ang, the wife of H. T. Ford, of a son John Hallin.

DEATHS.

On October 7th, at Ta-t'ong, Miss Jessie Thompson.

On October 18th, at Ing-cheo, E. H. Gustafsson, of dysentery.

On October 28th, at Ts'in-cheo, H. W. Hunt.

ARRIVALS.

On October 17th, Mr. and Mrs. J. Vale, C. Howard Judd, R. H. Lewis, R. W. Kennett, F. Traub, and W. E. Hampson, from England.

On October 21st, Rev. W. and Mrs. Cooper and three children, Mr. and Mrs. W. B. Milsum and child, and Misses Widgery, Carlyle, Carver and Lundell, from England.

On October 27th, H. B. Stewart, Geo. Rogers, A. F. Arnott, and C. B. Hannah, from Australia.

On October 29th, Mr. and Mrs. Wm. Taylor and three children, Miss Eloison, and Mr. J. Meikle, from America.

On November 2nd, Mr. and Mrs. T. G. Willett and child, Misses J. F. Hoskyn, E. M. Smith, S. E. Morris, K. Rasmussen, L. E. Kohler, J. Engvall, E. Turner and E. M. Tucker, from England.

DEPARTURES.

On October 17th, H. C. Burrows, for England.

On October 28th, Mr. and Mrs. V. L. Nordlund and two children, for America.

On November 3rd, Mr. and Mrs. G. Ritchie and two children, for England; Mr. and Mrs. A. R. Bergling and child, for Sweden.

On November 6th, Mr. and Mrs. Stanley P. Smith and three children, and Miss M. F. Bryce, for England.

On November 9th, Miss Riggs, for America.

Baptisms.

The following baptisms have been reported in November, 1899:

KAN-SUH,	Ts'in-cheo	12
SHEN-SI,	Feng-siang	6
	Han-ch'eng	8
SHAN-SI,	Ioh-iang	11
	P'ing-iao and out-stations	3
	Sih-cheo	10
	I-shi	5
	Meh-ti-kiai	3
	Ta-ning	6
	Kih-cheo...	4
	Ho-cheo	9
	Hong-tong	63
SHAN-TONG,	Ning-hai	1
HO-NAN.	Cheo-kia-k'eo and out-stations	62
SI-CH'UAN,	Pao-ning	3
	Ch'en-tu	2
	Ch'en-tu (out-station)	3
CHEH-KIANG,	Sin-ch'ang...	7
	Lan-k'i	5
	Shao-hsing (out-stations)	15
	Uen-cheo...	9
	P'ing-iang...	7
	Total	264

Annual Cash Abstract of North American Funds for 1899.

GENERAL MISSION FUNDS.

RECEIPTS:

Balances brought forward from 1898:—		
Missionary Account	$ 250 00	
Outfit and Passage Account	610 03	
General Account	437 59	
		$1,297 62
Received in 1899:—		
Missionary Account: for support of Missionaries in China, and at home		12,967 48
Native Helper Account: for support of Pastors, Evangelists, and Bible Women		3,080 98
Native School Account: for support of native children in schools in China		156 21
Foreign Special Account: for hospital use, purchase of Gospels, tracts, etc		3,417 30
General Account:—for outfit and travelling expenses of Missionaries to China	$2,891 77	
For publication of "China's Millions"	1,000 85	
For publication of Mission literature	200 00	
For general Mission use	7,209 54	
For building fund: toward purchase, renovation and furnishing of new Mission Home	8,671 96	
		19,974 12
		$40,893 71

DISBURSEMENTS:—

Missionary Account: remitted to China and paid out at home for support of Missionaries		$15,790 69
Native Helper Account: remitted to China for support of Pastors, Evangelists and Bible Women		3,080 98
Native School Account: remitted for support of native children in schools in China		156 21
Foreign Special Account: remitted to China for hospital use, purchase of Gospels, tracts, etc		3,417 30
General Account:—for outfits and passages to China	$3,479 01	
For candidates' travelling expenses, and for their testing and training in the Mission Home	461 85	
For travelling expenses of officers and deputation workers	181 99	
For support of officers and families, and for entertainment of visitors in the Mission Home	1,465 99	
For support of office helpers	957 50	
For rental of Mission Home and offices, and for fuel, gas and water	1,137 78	
For furnishing and repairs of Mission Homes	164 93	
For office fixtures, printing, stationery, postage and telegrams	457 43	
For printing and circulation of "China's Millions"	1,000 85	
For publication of Mission literature	200 00	
For bank charges	8 49	
For purchase, renovation, and furnishing of new Mission Home	8,206 84	
		17,722 66
Cash on hand		725 87
		$40,893 71

SPECIAL FUNDS.

RECEIPTS:—

Balances brought forward from 1898:—		
"China's Millions" Account	$ 31 09	
Prayer Union Account	40 34	
Literature Account	1 91	
		$73 34
China Transmission Account:—private gifts for the personal use of Missionaries in China	$2,306 31	
Home Transmission Account:—remittances from Missionaries in China for purchases at home, deposits in trust, and private gifts for the use of individuals at home	2,942 56	
"China's Millions" Account:—subsrciptions received	483 57	
Prayer Union Account:—subscriptions received	122 97	
Literature Account:—sales of Mission literature	363 31	
		6,218 72
		$6,292 06

DISBURSEMENTS:—

China Transmission Account:—private gifts remitted to China for personal use of Missionaries	$2,306 31	
Home Transmission Account:—purchase of goods ordered by Missionaries in China, repayment of money deposited in trust, and private gifts paid out to individuals at home	2,942 56	
"China's Millions" Account:—subscriptions used for the publication of "China's Millions"	510 03	
Prayer Union Account:—for Prayer Union cards, circular letters and postage	152 40	
Literature Account:—for publication and purchase of Mission literature	271 97	
		6,183 27
Cash on hand		108 79
		$6,292 06

Audited and found correct,

JOSIAH BARNETT,
Auditor.

Audited, January 12th, 1900

Monthly Notes.

WITH THIS ISSUE, we inaugurate several changes in the make up of this paper. In the first place we reduce its size, in order to make it more easy to handle and to bring it into conformity with the editions circulated in Great Britain and in the Australasian Colonies. In addition, we alter the kind of paper and ink used, adopting a finer quality of each that our pictures may come out better and be more acceptable to the eye. Finally, we adopt in part, a different type from what we have been using, to give greater variety, and to secure ease in distinguishing at a glance the class of article presented upon the page. We trust these changes will be acceptable to our readers, and that the paper in its new form may have resting upon it more than ever that blessing of God without which its ministry will be in vain. The price of the paper will remain the same, namely, fifty cents for the year.

The Prayer Union Cards and Letter have been sent forth to the Prayer Union members, and we trust that they will be duly received. If any friends fail to obtain these, will they not kindly notify us, giving us, in doing so, their correct address. As the cards come to hand, we trust that friends will ask themselves the question if they cannot do something to extend the membership of the Union. The prayer offered for us, year by year, is such a blessing to us, we long to have that prayer increased. Besides this, to bring the prayer life into another's experience, especially in connection with so enlarging a subject as foreign missions, is to bring blessing to the one who prays, as well as to the object prayed for, and we greatly desire to have lives thus enriched of God. Let our friends, therefore, seek the counsel of the Lord respecting any possible ministry they may render in these directions. We shall be glad to furnish pamphlets concerniug the Prayer Union, free of charge to any who desire the same for prayerful distribution.

Our party of young ladies, Mrs. Greene, Miss Allen and Miss Ellmers, reached Shanghai in safety upon November 29th. They have written that the voyage upon the Pacific was a very rough one, but that the Lord proved to be their strength and stay throughout. Our sisters went at once, after arrival, up the Iang-tsi to Chin-kiang, and so on to Iang-cheo, where they are now engaged in studying. We trust that friends will not forget their needs there as they are thus employed.

As anticipated, the Rev. John McCarthy proceeded on his way, after a comparatively brief stay in the Mission Home, toward the coast and China. Our brother left us upon December 28th, and sailed from Tacoma upon the 4th instant. It is a joy to say that our dear friend's health, which had been for a time so seriously impaired, was fully restored before he left us. Mr. A. O. Loosely, who was to have accompanied Mr. McCarthy, did not connect with him, but took the Canadian Pacific steamer at Vancouver and sailed upon the 1st inst. We ask prayers for both these brethren, that they may have a safe and happy voyage.

It is always a great joy to welcome to our weekly Prayer Meetings, Missionaries of other Societies, and to hear their testimonies of praise to God for His faithfulness to them. Some time since it was our privilege to have with us the Rev. Mr. Hickman, a Church Missionary Society worker from the province of Si-ch'uan, in western China, and more lately the Rev. R. V. Bingham, of the Africa Industrial Mission. The former had just returned on furlough, and gave us a most inspiring talk upon mission principles and service; the latter was just going forth to the Soudan, and spoke most earnestly of the Christian's duty to leave all and follow Christ. We pray that the blessing these brethren brought us may be returned to them in increased measure, and that their lives may be long continued in the ministry to which God has so evidently called them.

There have recently arrived in this country more of our Missionaries, who have returned home after some years of service in China. These are Miss M. Riggs, who was stationed at P'ing-iao, in the province of Shan-si, and Mr. and Mrs. A. W. Lagerquist, with their three children, who were located at Cheo-chih, in the province of Shen-si. Miss Riggs is at present in Toronto, and Mr. and Mrs. Lagerquist are journeying toward Chicago, where they expect to remain for some time.

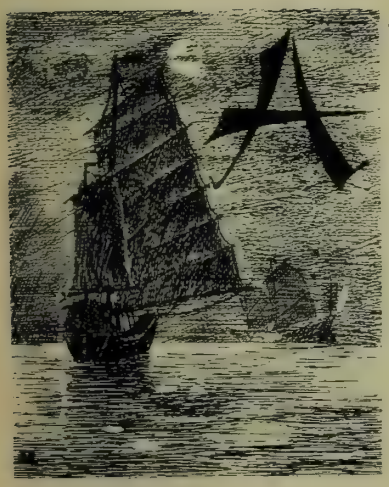
The Prayer and Communion Service held in the Mission Home on the closing Friday night of the year proved a most helpful season. A Bible reading was given, based upon the messages of the Lord to the Churches of Philadelphia and Laodicea, as recorded in Revelation, and following this a review was presented of the work of the Mission in North America for the year. Then, the Rev. Wm. McWilliam of the Toronto Bible Training School, led in a Bible study, in expansion of the beautiful verse in Luke 8:40. After this the Lord's Supper was partaken of with thanksgiving. This last proved a solemn feast; for, standing at the close of the old year and at the beginning of the new, we were led to look backward and forward, and so both to confess our sins of the past and to cast ourselves upon the alone mercy of God for the future. We pray that the consecration to which this led may bear blessed fruitage in Spirit-energised service for China.

It has been decided to postpone the Annual Meeting this year beyond the usual time, in order that we may have with us our beloved General Director, the Rev. J. Hudson Taylor. As previously announced, Mr. Taylor is expected to attend the Ecumenical Conference in New York City in April next, and we are hoping that he will arrive here for this purpose as early as the middle of March. In this case we can hold our meeting at the close of March. We shall announce in a later issue the exact date. Will friends in the meantime pray for guidance in the matter and ask that great blessing be prepared for the meeting when it shall be held.

CHINA'S MILLIONS

Sunny-Souled Christians.

BY REV. THEODORE L. CUYLER.—(*From The Christian.*)



A TRUE CHRISTIAN has not only a right to be happy—he is commanded to be so. "Rejoice always," exclaims sunny-hearted old Paul—the hero who had not a roof of his own to cover him, and whose back was scarred by the lash of his persecutors—"again I say *Rejoice!*" The secret of his fortitude and perpetual cheerfulness was that Jesus Christ lived in the very depths of his soul. A perennial well-spring was opened in the Apostolic soul when he was converted; the novelty of the first experience at Damascus passed away, but the deep, clear, living fountain of joy never ran dry.

Too many professed Christians are the creatures of circumstances and conditions. They go up and down with the tide: to-day they are happy; to-morrow they are in the dumps. When business thrives, they are great believers in Providence; when times become hard and income falls off, their faith goes out like a candle under an air-pump. In revival seasons they can sing and pray and perhaps exhort with a glib tongue; when the surrounding atmosphere cools down, they are as lukewarm as ever. The reason is that they live on circumstances, and

DO NOT LIVE ON CHRIST.

Genuine spiritual joy is heaven-born. It is not the effervescence of animal spirits or exuberent health, nor does it depend on external conditions. There is a vast amount of wretchedness behind brown stone fronts, and a vast deal of genuine happiness under lowly roofs among those who wear coarse raiment, and eat their frugal meals off pine tables. During my long pastorate I loved to visit certain members of my flock who lived in such obscure quarters that the tax collector did not discover them. Their worldly assets were not worth assessing. They have very little of this world, but a great deal of the next; they take short views of this life, but long views of the life to come. They have a knack of setting open the windows of their souls for the Sun of Righteousness to stream in.

In the depths of a devout, loyal, and trustful heart, Christ kindles a glow that cannot be extinguished by pains of sickness, or storms of adversity, or even by the tears of bereavement. One of the most sunny Christians I ever knew was racked with the tortures of a rheumatism that had distorted every limb. In the darkest hours Jesus can give triumphant "songs in the night." When Dr. Horace Bushnell was writing a letter of consolation to a brother who had met with a severe bereavement, he said "Soften your grief by *much thanksgiving*." Gratitude for what Jesus has done for us sinners, for what He gives us every day, for what He has laid up in store for us in Heaven, and for the solid assurance that we shall meet our loved ones there—such gratitude can pour its rays into our hearts and put a new song into our mouths.

Is it possible for all of us who claim to be Christ's followers to live steadily in the bright sunshine of Christ's love? It must be possible; for the Master never bids us do what we cannot perform, or be what we cannot become. Sinless perfection may not be attainable in this world, or unalloyed happiness. But there is one thing which all of Christ's redeemed people can do, and that is to keep themselves in the atmosphere of His love. "Abide ye in my love." It is our fault and our shame that we spend so many days in the chilling fogs, or under the heavy clouds of unbelief, or in the bleak atmosphere of conformity to the world.

"If ye keep my commandments, ye shall abide in my love."

THAT MEANS OBEDIENCE.

"Building up yourselves on your most holy faith, keep yourselves in the love of God." That signifies godly character. "Praying in the Holy Spirit, keep yourselves in His love." That means that the wings of prayer can lift us into the sunshine of Christ's countenance.

Do you want peace, power, fruitfulness, and to be a blessing to others? There is one sure way—and that is to live in the light-giving, warmth-giving sunshine of your Saviour's love.

Opium Suicides in China.

BY REV. JOHN GRAHAM, TA-LI FU.

(Missionary Review of the World.)

ONE of the striking things in China is the lightness with which human life is regarded, and the trivial causes which lead the Chinese to commit suicide. If a reliable record were kept of all who die in China by their own hand, the figures would be appalling and almost incredable.

While at Yun-nan Fu, I kept a record of all the cases of opium poisoning which came under our notice, and the total number of attempted suicides, from January 29, 1897, to May 3, 1898 (fifteen months), was 243, and this was only a fraction of the terrible total. There was an average of over 16 cases each month, and the largest total in one month was 25. Let us analyze the cases of which I kept a more complete record :

Girls (many of them slave girls)	28
Boys	4
Women	145
Men	36
Total	213

By far the greater number of attempted suicides in China are by women and girls. I, or some other missionary, attended most of these 213 cases, with the following result:

Life saved	109
Uncertain outcome*	58
Dead or dying when found	46

Thus in fifteen months, in a city of probably 80,000 inhabitants, more than 243 persons attempted to take their own life by the use of opium. Many others doubtless attempted it, but did not seek our help. In other cities where I have lived the percentage of would-be suicides is fully as great. The estimated population of Yun-nan province is 5,000,000, so that the average number of suicides may be estimated at about 1,000 per month.

The Chinese themselves are practically of no use at all in saving the lives of those who have taken opium. Their own plans are generally to give the patient oil to drink, cutting the throat of a duck and scattering the blood about; burning paper, throwing rice, inviting a devil driver in, etc., etc. If left only to the Chinese, probably not more than two or three per cent. would be saved. Latterly in Yun-nan Fu, the Chinese have taken to giving away small packets of sulphate of zinc to be used in opium poisoning. They expect thus to win merit for saving life, but not giving sufficient directions with this medicine, the

PERSON GETS NO BETTER,

but rather worse, and the friends call in the foreign doctor. We usually ask, first of all, if they have had zinc, and often find that they have. If not too late, we give plenty of warm water, and probably the person is saved.

If in this thinly populated province there are on an average 1,000 attempted opium suicides per month, the average for the whole of China must be not less than 100,000 per year. Dr. William Park says there are over 800,000, and that the number of deaths from opium poisoning is not less than 200,000 a year. This means a population equal to that of Glasgow or St. Louis attempt suicide every year. Probably some Chinese doctors near the coast have learned the foreign method of treating these cases, and are able to save some, but a comparatively small number are rescued either by Chinese or foreigners, so vast multitudes must die self-murdered.

Think what all these deaths annually represent, the sin, the misery, the heart-breaking sorrow, the cruelty, the strife, the wretched, unhappy home life; and in very many cases, after a person has taken opium and died, the family are involved in endless trouble and difficulty, which often leads to more suicides. The suffering and misery caused by this evil is untold and untellable.

But why do so many take opium to end their life? The causes are various: There has been a quarrel; a mistress has beaten the slave girl; a schoolmaster has "thrashed" his pupil, and the boy to be revenged on the schoolmaster, and get him into trouble, takes opium; a row over some money; a lost cat; in fact nearly every little circumstance imaginable has been the cause of some one taking opium. The aggrieved parties in the heat of their anger, believe that if they kill themselves their spirit will take vengeance on the enemy. Opium is found in almost every home. What is easier than in the heat of anger to snatch up a box of opium and swallow the contents? If only opium could be made more difficult to obtain, many lives might be saved. As long as opium is everywhere, as it is at present, and the Chinese are as they are, this awful amount of self-destruction will go on.

Another cause is carelessness. Several times little babies have been brought to us, dying of opium poisoning. The father has been smoking opium, with the child lying beside him on the bed, and the little one has put its fingers

INTO THE BOX OF OPIUM,

and then into its mouth. The father finally awakens to the fact that his baby has been eating the poison, and the case is generally hopeless. Are these people who have taken opium easy to save? As a rule, they are, if we are called in time. Their anger has generally cooled down, and they are glad to take an antidote. Now and again we meet one with whom we have a desperate struggle, and are obliged to resort to force. Occasionally all our efforts prove of no avail, for the person is determined to die. Often they emphatically deny having taken the poison. Very often the other members of the family of a suicide are utterly callous, and will do nothing for the dying one. One man continued smoking his opium pipe whilst his son lay dying. Often a slave girl is cast out into the yard, and nobody cares whether she dies or lives. But happily we do come across cases where love and sympathy are shown, and where anxiety it manifested for the patient's recovery. But, strange to say, the work of saving life is generally one of the most thankless of all our labors. Most of the Chinese seem to think that saving life is such a meritorious deed that we shall have a great heap of merit in the next life, which is quite sufficient, and they need not trouble to thank us for the trouble we have taken.

May the "Sun of Righteousness arise" on the great, dark, sin-stricken, opium-sodden land of China, "with healing in His wings," so that from north to south, east to west, there may be a great turning to Him who alone can cast out sin, and fill human hearts with love and sympathy and Christ-likeness, and save the soul from destruction.

* Many of those marked uncertain we were not able to attend ourselves, so gave medicines and instructions to friends, and did not hear further particulars.

A Remarkable Incident.

BY MR. W. G. PEAT, SIH-CHEO, SHAN-SI.

"The God that answereth by fire, let Him be God."—1 Kings 18 : 24.

RECENTLY a story of more than ordinary interest was recounted by one of our Sih-cheo enquirers, a man named Shang Teh. This man has, within the last year or two, taken a very bold stand for the truth; and, notwithstanding much persecution from his relatives and fellow-countrymen, still continues to witness a faithful testimony, according to the light he has. A man of ready speech and keen sense of humour, of a most original turn of mind and wonderful gift of illustration, he can speak with such convincing power that those "of the contrary part" find it difficult to gainsay or resist him.

"A REGULAR CHARACTER!"

might fitly describe him among his fellow-countrymen. Before conversion together with a "Hail-fellow-well-met" "Jolly-good-fellow" disposition, he was possessed of a very quick temper, that very often got the better of him, involving him in many an imbroglio.

He used to give himself, heart and soul, to gambling and other heathen vices; but now he has ceased from all these sins, and, whereas formerly he was a "character" well known for folly, he is now a trophy of the grace of God. Such a change has come over him that the people are taking notice of him. This is the man who, in course of general conversation, casually mentioned the following incident, which we would have been slow to believe had it not been fully corroborated by our Evangelist, Mr. Iang, who was present and heard the story related.

Shang Teh had come to invite us to a village, two or three miles from his own home, that we might preach the Gospel more fully to his uncle, whose faith in the idols had been rudely shaken. This led us to make a close enquiry as to how this man had first become interested in the truth. Among the first impressions made on the mind of Shang Teh's uncle, and which led him to the decision that he would never again offer sacrifice to idols, was the wonderful way in which God manifested His pleasure in Shang Teh, by giving a direct answer to his prayers.

It appears that some time ago Shang Teh's uncle came to him in great distress about his sheep, many of which had died suddenly of a malady which the natives attribute to the direct influence of evil spirits. Shang Teh told his uncle that the only right and successful way was to pray to the God of heaven, the only true God.

Accompanying his uncle to the village, he found the flock in a great state of unrest, the sheep crying out as though in pain. Occasionally, one and another, without any premonitory symptoms, would leap up in the air several times and suddenly fall down dead.

THE HEATHEN CUSTOM

at such times is to try to exorcise the evil spirits with offerings of incense and paper money. In the darkness of night the head and several members of

GROUP OF NATIVE CHRISTIANS AT KUEI-K'I.

the household, after reverently worshipping the household gods, proceed with rushlights, and carry incense and paper money to a lucky spot outside the village. There incense and paper money are burnt as a propitiatory and parting offering to the evil spirits, with a prayer that they might be pleased to leave the village, and no longer bring death and disaster to the property of its inhabitants.

Shang Teh did his utmost to persuade his uncle not to attempt to exorcise the evil spirits in this heathen manner, exhorting him, simply and in faith, to join him in prayer to the living and true God, the Almighty to save.

But all his persuasions were in vain. Seeing the uselessness of further talk, he said, "Very well, you may go on with your exorcisms, which are all unavailing; as for me, I am going to pray to my God to deliver these sheep and drive away the evil influences." The family thereupon set to work with their ceremonies, and after finishing in the house they proceeded to the lucky spot outside the village, where the final ceremony of sending away the evil spirits was to take place. Meanwhile, Shang Teh had chosen a quiet spot in the open field, not very far from the place where his uncle and friends were about to perform their sacrifice. Here he knelt down, shrouded from human sight by the dark mantle of night, and, with Christ Jesus for his Altar and prevailing High Priest, he poured forth his heart in prayer to God. Leave him alone with his God while we look at his friends. Arrived at the appointed place of offering, they were about to set fire to their incense and other paper offerings, when suddenly

A STORM OF WIND AROSE

and blew out their lights. Simultaneously rain fell heavily, drenching the paper money and incense, making it impossible to ignite them, and soon they themselves were wet through to the skin.

Meanwhile, Shang Teh was kneeling in prayer to God, pleading with the Almighty to be merciful to him and hear his prayer, by manifesting His power in delivering the sheep of his uncle from disease and death. He, too, was wet through with the heavy rain, but, believing that the shower had been sent by God to hinder his uncle from burning his offering to the demons, he felt compelled to continue in importunate prayer to God for a definite answer. So he continued on his knees before God. His heathen friends, now baffled in their attempts to propitiate with incense and paper money—that would not ignite—their unseen and malignant oppressors, turned their thoughts to Shang Teh and his prayer offering, which neither rain nor fire could damp or destroy.

Doubtless as they turned with troubled conscience to look for the solitary petitioner, the thought would assert itself, "Perhaps, after all, Shang Teh is right and his God is working against us and for him by sending this rain." Did such a thought arise in their minds it must have found some confirmation by the extraordinary and utterly

UNEXPECTED PHENOMENON

that met their gaze. It was night, and the darkness was intensified by a starless, cloudy sky. There was neither thunder nor lightning, but suddenly a flame of fire enveloped Shang Teh where he was kneeling, revealing to his idolatrous friends his whereabouts and his posture. The flame was but of momentary duration, and all was darkness again. Scared by this strange sight, his friends stumbled as fast as they could in the darkness to where Shang Teh was kneeling, expecting to find him burnt or otherwise injured; but no! They found him happy and peaceful. Neither his clothes or his hair showed any sign of fire. But stranger still, his clothes, though formerly drenched with the rain, had become perfectly dry, while theirs were still wet. Enquiring of Shang Teh what he had experienced, he told them that, though the rain had wet him through, he felt that he must continue praying, when suddenly the darkness dispersed, and for a moment a bright light, seemingly from the east (the direction in which he happened to be kneeling), shined out with genial warmth. He was not the least afraid, and his clothes, to his surprise, had suddenly become dry. Talking over together what had happened, they returned to the home, and to their delight found that the God who had appeared by fire had answered the prayer of His servant, and had brought rest and quietness to the flock. Silence reigned in the fold where recently there had been continuous bleating, unrest and death. A reverent and grateful tribute of praise went up from that home to the God of Heaven, who only doeth wondrous things. "No more incense shall I offer to those false gods," said Shang Teh's uncle, and so far as we know he has kept firm in this resolve, and we are hoping that he will soon have courage to publicly destroy his idols and confess God as his God for ever and ever.

Shortly after this occurrence, and before we had heard anything about it from Shang Teh, Evangelist Iang, afore-mentioned, on one of his preaching tours, came to this same village quite ignorant of this strange occurrence.

Encountering Shang Teh's uncle, he exhorted him no longer to worship and sacrifice to those gods who could not save. He was surprised at the man's reply, that he had already decided never again to sacrifice to the idols, and that he now knew that the God of Heaven whom his nephew, Shang Teh, worshipped, was the true God. He then went on to narrate to Evangelist Iang the above incident, just as we heard it here from the lips of Shang Teh himself.

The above occurrence, inexplicable as it may be to some, and inexplicable as it may be to others, is only one among other strange occurrences in the heathen field the world over; and who can doubt the end and object of such phenomena? It surely is within the bounds of reason, and in accord with the teaching of Scripture, that the Almighty Wonder-Working God who will not condescend to work a miracle to satisfy unholy curiosity, will and does interpose

IN MIRACULOUS WAYS

wherever and whenever He considers it necessary or expedient so to do. In this case whatever might be the cause—natural or supernatural—of the phenomenon, the result secured was most satisfactory. On the one hand, the bold faith of a native catechumen was greatly encouraged by the—to him at least—miraculous and immediate answer to his importunate prayer. On the other hand, the heathen and idolatrous worshippers who were actors in the affair, and witnesses of the strange occurrence, were so convinced of the superior authority of the Christians' God, and of the utter helplessness of human or devilish efforts to avert disaster, that they were convicted of the truth, and decided never again to sacrifice to the demon gods.

Cases for Special Prayer.

THE following extract from a letter from China will give a better view of a missionary's life, as connected with a native church, than many longer or more fully written epistles could possibly do. It was sent to us by Mrs. Wm. Horne, in behalf of herself and Mr. Horne, and gives a list of the church members and enquirers at their station at Feng-Kang, in the province of Kiang-si. To read the list over will signify what the care of the churches means in China. How much wisdom and patience and love are required to deal with such persons as are here described! Mr. and Mrs. Horne earnestly desire our prayers for themselves and for the persons whose names are given. Will not those at home render this service to our friends, and through their intercession bring the needed help and blessing to these various lives.

OLD CHRISTIANS :—		
Tong-Shao-King	Aged 25.	Our earnest helper, ten years converted ; pray that he may be kept constantly humble, and always faithful.
Li-Uen-ming	" 39.	Chapel keeper, he has a very hasty temper ; diligent in preaching.
Ts'eng Sao-sao	" 51.	Bible woman ; earnest and eager to learn ; pray that God may teach and use her.
ENQUIRERS :—		
Siao Sien-seng	" 44.	Our teacher ; he has a weakness for wine ; he and his wife are not quite clear on sins forgiven *now* ; she is willing to learn ; both need to be taught of the Spirit.
and his wife	" 35.	
Ch'u Hang-sin	...	Often away from home ; finds difficulty in keeping Sunday.
K'iu K'i-siang	...	Comes ten miles to Sunday services ; not at all strong in body.
Ch'u An-pei	...	Very much engrossed in business ; would like to make the most of both worlds.
Ts'eng Hsing-fah	...	A young man who finds it difficult to take a stand for Christ.
Liu Lao-pan and wife	...	Confectioners ; come five miles to service ; both seem really in earnest
Li Lao-pan	...	Boatman ; he could keep Sunday if he were more in earnest.
Shing Lao-pan	...	Formerly warm, now cold ; may God revive him.
Siao family	...	The mother, our landlady, comes to service usually, but the family seem to be fighting against their consciences.

A Needy Field.—Si-ning, Kan-suh.

MR. H. F. RIDLEY says:—'The Green Sea is known as Ts'ing-hai (Chinese), Ko-ko-nor (Mongolian).—This large inland lake or sea, as the Chinese call it, lies 180 li—60 miles west of Si-ning, and twenty miles over the Chinese border. Its circumference is 250 miles. Quite a number of rivulets empty themselves into it. In the sea there is an island, on which is built a monastery, with a resident priesthood of twenty men. These priests are shut off from their fellow creatures eleven months out of the year, and there they live a hermit life passing the weary days and months, muttering their prayers, counting their beads, and turning their prayer wheels. About January this huge lake is frozen over, when the Mongols and Tibetans make use of the ice bridge, and go to the island on a pilgrimage, taking with them such presents of food, as rice, wheat, barley, butter, sugar, etc., which meet the needs of the hermit priests for the coming year. No boats are found on the shores of this inland sea, neither has anyone been known to venture across its waters. When the sea is frozen over, the inhabitants who camp along its shores, break holes in the ice, the fish come up to breathe, are caught, and sent to the city of Si-ning for sale. The fish are of the cod family, averaging 18 inches in length, and bring 200 cash per pair, equal to 10 cents. The country bordering on this sea is rich in pasturage, and large herds of cows, yak, sheep and horses may be found grazing on the banks, belonging to the Mongols and Tibetans who have pitched their tents there. These scores of scattered dwellings represent thousands of others dotted over the wide districts of Ko-ko-nor or Tsaidam ('grass plain') and northern Tibet, which are at this time without a single messenger of God to make known His way among them, and tell this degraded people of the glorious liberty which has been bought through our and their Saviour's blood. Nearly 1,900 years after the purchase of this freedom, these tens of thousands of precious souls still remain ignorant of the fact. Who is responsible? What think ye? "He hath made of One Blood all nations of men." Shall we not ask that some workers may rise to carry the good news to these benighted tribes.

Travelling in West An-hui.

BY MR. A. V. GRAY, AN-K'ING.

ON Friday, October 29th, with teacher and coolie, I started for a tour in the hill country of West An-hui, the home of my teacher, over 100 miles distant. After the ordinary delay we set sail for Shih-p'ai, thirty miles to the west. The wind, which was very favourable, dropped, and it was 1.20 a.m. when we heard the boatman throw off the anchor. At sunrise we went ashore and breakfasted at an inn. After prayers we canvassed the town, selling books, and in the afternoon again sold books and preached. Sunday morning at 11 o'clock we went on the street, and while preaching we saw four men carrying a frame on which was fastened securely

A HIDEOUS LOOKING IDOL,

called the "God of Disease." These men were running at random, crowding and twisting about, followed by a score or more boys. Whatever this idol, or any part of the carrying poles or frame touches or rubs against as these men run about, is at once taken off and given to the sick. The bark of a tree, plaster, or some of the outside of a mud brick is said to be a sure cure for the most stubborn disease. As they neared us we rolled up our preaching scroll and walked back to the inn, sad, indeed, at heart at the misery and sin about us.

The afternoon was spent on the river's front, preaching to a large crowd of boatmen, farmers, merchants, and an occasional teacher. As the crowd kept changing, we preached nearly all the afternoon in one place.

Monday we began a three days' tramp, travelling slowly and preaching at tea-shops, and telling the Gospel story to those who walked with us along the road. We met many companies of men going to worship idols at certain noted places. On that evening we came to the place where Mr. Chao is teaching a small school. He is, I think, really a converted man, but has not been baptized. He received us very kindly. As he teaches and lives in the same room, I was given his bed. He and the teacher and myself all preached during the evening, also the following morning, to the many who came. At 10 a.m. we started for Mr. Yuen's house. His family were quite well, except his little boy, whose eyes are bad, and he will have to undergo an operation. The neighbours were not so cordial as they were one year ago, and few came to visit us; some of his relations would not come to see him at all. Friday we visited Mr. Uang and Mr. Cheo. The former was converted about the same time as Mr. Cheo; the latter, a brass worker, was converted last year when I was on my first long journey. Mr. Uang has

GROWN RATHER COLD,

having ceased from preaching, so that his profession might not interfere with his business. Mr. Cheo has been steadfast, earnestly living up to the light he had, I believe; and they say he has been the means of his brother's conversion. I did not see his brother, so could not judge as to how much he knew of the Gospel. Mr. Cheo rules his children well, a rather exceptional thing for a Chinese father. He and his brother live in a very anti-foreign city, and are the only Christians among its many thousands of souls. He has been sick, but is better now, and hopes soon to return to this city, where a few years ago two Catholics were killed. I asked him if he would like me to visit him there, and he said it would not be safe. Will you not pray that this earnest-minded man may be the means in God's hand of turning many to the truth.

Our Bible study was very encouraging and stimulating. We took up the subject of Justification by faith, as the native Christians are constantly coming in contact with Roman Catholics, who make so much of human works and merit. For the help of their spiritual life we took portions of Romans and St. John's Gospel, some of Galatians, Ephesians and Philippians. They seemed to enjoy their Bibles. As yet their faith is not strong enough to enable them to entirely keep the Sabbath. Pray that they may be out-and-out men, and give a good testimony; also that a strong church may grow out of their labours by the blessing of God.

A BEGGAR PATIENT.

On November 7th we started for a small village, where rough iron is smelted out of iron sand, washed down from the hills. No doubt there is an abundance of the metal in this vicinity. One can see the black sand

for fifteen or twenty miles below this point. We sold all the books we had at this place. The following day we visited the Cheo family. The old mother of the family is Mr. Yuen's mother; also the coolie I employed last is her son. He has not proved a genuine man, but still makes a profession. His family seemed pleased to see us, although he was away. They have some knowledge of the Gospel. The old lady was willing to listen with her eldest son, who is blind, and his wife, who is a sister to Mr. Cheo. We had family prayers with them every morning and evening while we remained. I was very anxious to leave on Friday, but the rain prevented.

On the 13th we left for T'ai-hu. There we met Mr. Falls and the native evangelist. It seemed very nice to meet a familiar friend and talk the mother tongue. We despatched a coolie for more books, and sold what Mr. Falls had brought. We spent some time in study; in the afternoons went on the street preaching, and received all who came to the inn. We received very kind treatment, and had splendid times of preaching the Word. One man named Ch'eng was much interested, and he bought a Testament and several tracts. We sold six New Testaments on this trip and 1,900 cash worth of tracts, Gospels, etc.

The next place of importance was Uang-kiang Hsien. People here were very kind, and we did not hear one rude word during our visit. We had sold all our books at Ts'ih-ko-k'iao, so we spent all our time in receiving callers and street preaching. Scarcely any preaching had ever been done here, only an occasional passing bookseller scattering the seed. Sunday service was well attended by a curious crowd. Here, Mr. Ho, the district official, invited us to see him. He told us Mr. Emslie, one of our Mission, had been very kind to him, and gave him a New Testament and three other books. He was very cordial, and his courtesies seemed to have more than the usual hollow meaning.

Wednesday we left this place for home. At Hua-iang chen, I was preaching, and I commenced to quote Matt. 11: 28, when a soldier in the crowd finished it. I asked him if he knew where it was, and he gave the reference. He then took my Testament, and gave John 3: 16 to one of his fellows from the same gunboat, and told me the reference. I spoke on it for a time. I afterwards asked two men if they knew him, and they said yes, that he had formerly been an opium smoker, but now he did not use the drug, and that he did

NOT SWEAR OR STEAL.

he was an exceedingly good man. I believe that soldier is giving a good testimony for his Lord and Master among those men, and he shows the power of the Gospel to save an opium smoker, as well as a drunkard—a Chinaman as well as any other nationality. We were just overwhelmed with the vastness of the work. We passed villages with only a few books and half hour testimonies. Ten men could be kept busy night and day in this district, and then only reach a few. If we asked for more, we would be told by those in charge that our district was not so needy as many others. May God lay this more heavily upon our hearts, and may this awful need awaken us to prayer and intercession, and to such pleading for new workers, that many now at home may give themselves either for active service here or elsewhere, or to a life of intercession.

A Trip in the Country.

BY MR. GEO. L. DUFF, NAN-K'ANG, KIANG-SI.

I WRITE you a line about the work here in Nan-k'ang Fu, and especially concerning a journey from which I have just returned. On the opposite side of the Po-Iang Lake from us, is a district and city called Tu-chang where the people have heard the Gospel from an old colporteur for the past ten years, but where the foreign missionary has been able to do little. A brother missionary, who is stationed at the mouth of the lake, in connection with another work, arranged to go with me to the district. We hired a boat from Nan-k'ang, and set sail in the afternoon for the village near which my old colporteur lives. It was not long before we had entered the cove, called in Chinese, "The basket mouth," and had a pleasing view on either hand. Just as

THE SUN WAS SETTING,

our little boat cast anchor at Uang-pu-kang, and we went on shore to find the colporteur. The next morning, we had reading and prayer on board the boat. A few outsiders came about to see and hear what was going on; to these we were able to tell the Gospel. The day was to be spent in visiting the neighboring homes and preaching at the village near by, so we set out on this work by first going to the clan of our colporteur, Uang. We noticed tracts posted up in many of the homes, and in the old man's own house the walls were covered with tracts and calendars, which he had collected from year to year. Here, too, he has two sign boards which are put out at their proper time. One is for the Sunday and proclaims to all about that it is the Lord's day, and service will be held at such a time. Another he takes with him when travelling. It states that he is a book seller, and can supply the books of the Jesus' religion. We went to another house where an old man is trying to be a Christian. Alas! I am afraid this is all it amounts to, for he goes on well only while the path is smooth. May the Lord sever him from his doubts and fears, is our prayer. Then we went to a clan not far from this one, and had a meeting in one of the houses. A crowd gathered to listen, and some heard the message who had not understood it before. Again we moved on, and this time it was to the village of Liu Sing Kiao. Our escort first took us to a shop where he said the shop keeper was favorable to the Gospel. We were received nicely, and while there met two teachers. I spoke to the teachers for some time, and this gathered a great crowd to see and hear, so we were obliged to go out of the shop to the market square. On the side of a building I hung up a scroll to preach from, while the crowd gathered about us. At this spot we spent the rest of the morning,

speaking to the ever changing audience about the wonderful Saviour.

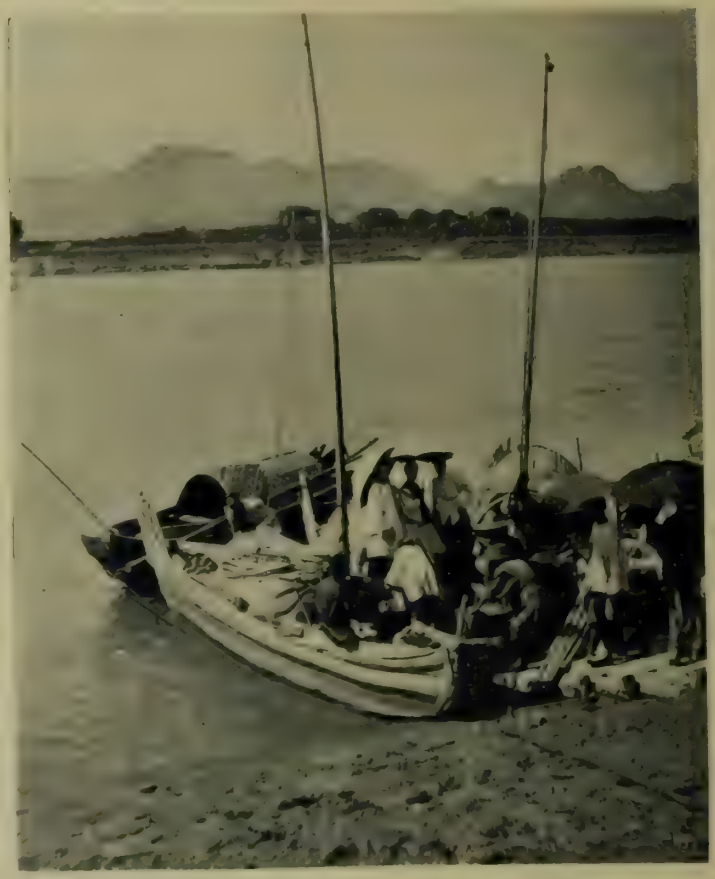
After a simple meal in Chinese style, we called at a number of homes in another part of the place. At one house we were received with more than ordinary friendliness. It is the home of a teacher named Koh. Mr. Koh, a man of sixty years of age, was busy entertaining a guest, when we entered the house. We noticed that his own part of the home was very clean and neat. The walls were of earth, and the floor was earth, but

NO DUST WAS TO BE SEEN

on any of the furniture in the rooms. This is the exception rather than the rule in Chinese homes. Mr. Koh gave us a good hearing, and appeared to be interested in the old, old story. We had arranged for an evening meeting at the home of Mrs. Liu, a woman who is heart and soul in the work, so at dusk, we found our way through the rice fields to the spot. There were a good many people gathered in the main room of the building, and listened throughout the meeting. The subject of the evening address was, "The rich man and Lazarus," We believe there is a good work to be done in this place, and that God is working by His Spirit. On the following day we awoke to find the rain coming down, and every appearance of a steady wet time. The morning continued as it began, and we had but the invitation to go a neighboring house to drink tea, to break the monotony. Our friend came a second time to call on us, and at his coming through the rain and mud, this second time, we decided to go. Old Mr. Tsai is a teacher in this part, and is very friendly toward foreigners. When we reached his home, he changed our wet shoes, and provided a charcoal fire to dry ourselves by. Mr. Tsai has read a great deal of the Old and New Testaments, and is always ready to talk about the things we hold dear, but he is himself a strict Confucianist. One of his strange remarks now comes to my mind. He said, "We in China are

AFRAID OF THE GOD OF THUNDER,

for those who commit great crimes do not escape his punishment; but I see in your country that the bears and lions devour people who do wrong." The old man had been reading about Elisha and the bears, and of the lions which the Lord sent among the people of Samaria. After talking about the love and judgment of God for a time, the old man left us, but was soon back again with the invitation to come into the main room for dinner. We went in, and were received by the family, who seemed well pleased at being able to entertain the foreign guests so well. The feast over, our kind host then told his people to gather about and hear us tell the Gospel. We were certainly astonished at this, for while Mr. Tsai has a welcome for us as foreigners, he has not given us any reason to think that he wants the Lord Jesus. We spent a long while in speaking to this family gathering from a hymn scroll I had brought with me. The day was about spent so we called at another home, and then returned.



CROSSING THE FERRY, NEAR HUANG-HEN.

The third day dawned, and bid fair for fine weather. Our first outing we went again to the village square, and had an open-air meeting. The day was again spent in visiting a number of clans. As we had an escort who knows the people, we were introduced to them in a few minutes, and could proceed to preaching almost immediately on entering. The best meeting of the day was at evening, when a good number of people from the home of the Uang family gathered to hear us at the old colporteur's house. They gave the best of attention, and I am sure we shall see the fruit of that visit in the near future. A number are interested, and at least one is converted. Please pray for Uang-pu-kang. After another two two days at a village called Ma Kia Ien, where hundreds heard the Gospel, we returned home. The rain hindered our going to the many places we had intended to visit. Since returning, I am having crowds of students and boatmen at the chapel daily.

The Question of the Hour.

"THE great practical problem, whose solution demands the prayerful and prompt attention of every believer is this: How may the Church of Christ carry the good tidings round the world, during the lifetime of this generation? For the present generation of the saved to reach the present generation of the unsaved, is the one question of the hour that leaves all others far in the distance. To the solution of that problem in God's own way, the Church, and every member of it, should bring all the brains, heart, conscience, will, money, intelligence and enterprise at command."—*Arthur T. Pierson, D.D.*,

A Glint of Sunshine.

BY MR. A EWING, T'AI-HO.

I LONG for the "pen of a ready writer" to send you a suitable message from the far-off "Land of Sinim." We have much cause for thankfulness to God for His great mercies to us during the last six months. The heat was very trying, and then in addition we have all been ill. Being far from medical help, we have been in a very special manner drawn out in prayer and faith. Famine and pestilence have been in our midst, and it is no marvel if some of us should be laid low. Our Christians, too, have not escaped. One of our deacons has passed through

ALMOST JOB-LIKE TRIALS

with almost Job-like fortitude. In one short month he lost five members of his family, including two sons, who were Christians. It was a fiery trial, indeed, and friends and neighbors said it was in consequence of his being a Christian. Even his wife seemed to give way, and is still in great darkness, and needs your prayers. When the old man came back from this scene of sorrow, the figure was a little more bent, the furrows a little deeper, but his faith and trust in God unmoved. "Should He take them all away, still will I be a Christian," was his answer.

We have had much joy in receiving three men into our church, a farmer, cloth-dyer, and a cook, all bright, promising men. They were baptized publicly in church on Sunday, and you would like to see the questions they had to answer in a loud voice before the assembled people.

1. Do you believe Jesus Christ is the Supreme Ruler? (Chinese for God).

2. Do you believe He died and rose for your sins?

3. Are you willing to keep the Sabbath?

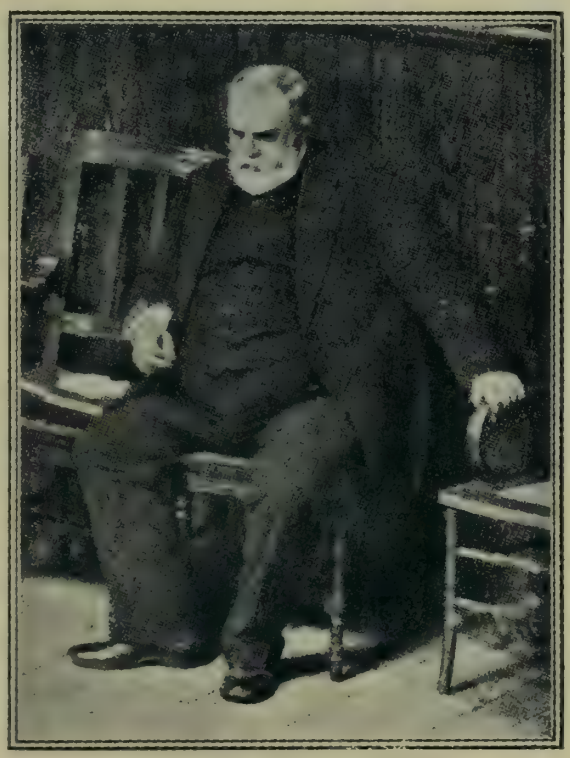
4 Will you, to the best of your ability, tell others of your faith?

We had one very happy day in August. Our little girl's birthday fell in that month, and this gave us an opportunity of showing how much we value wee lassies. You know the Chinese by no means welcome girls to their families, and when they do come they often get rid of them in a cruel manner. And so on this day we

INVITED ALL OUR FRIENDS

to a feast, and a grand time they had. How the old Chinese women laughed and feasted, and played at ball. Then when all were wreathed in smiles they were photographed. To finish up, all the children gathered round a big date tree, while a man went up and shook down the fruit. As the women went away some said to Mrs. Ewing, "This is the happiest day we have had since you went home." Poor women of China! They had a little glint of sunshine, and they thought it was the sun.

And now for a word in closing with regard to ourselves. We are all feeling much better since the cooler weather came, and we are looking forward hopefully to the work of the winter. We have not a few enquiring about the Gospel, and abundant opportunities for "telling out among the heathen that the Lord is King." Mrs. Ewing feels somewhat stronger, though a doctor whom she has been to see has ordered her away for next summer. The children, too, are well, and we have much to praise God for in regard to them.



THE LATE MR. D. L. MOODY.
(*Missionary Review of the World*).

At Last.

Psa. 84 : 4.

Draw me to Thee, till far within Thy rest,
In stillness of Thy peace, Thy voice I hear—
Forever quieted upon Thy breast,
So loved, so near.
By mystery of Thy touch my spirit thrilled,
O Magnet all Divine;
The hunger of my soul forever stilled,
For Thou art mine.

For me, O Lord, the world is all too small
For I have seen Thy face,
Where Thine eternal love irradiates all
Within Thy secret place.
And therefore from all others, from all else
Draw Thou my soul to Thee..
...Yea—Thou hast broken the enchanter's spells
And I am free.

Now in the haven of untroubled rest
I land at last,
The hunger and the thirst, and weary quest
Forever past.
There, Lord, to lose, in bliss of Thine embrace
The recreant will;
There, in the radiance of Thy blessed face,
Be hushed and still;
There, speechless at Thy pierced feet
See none and nought beside,
And know but this—that Thou art sweet,
That I am satisfied.

—G. T. S.

A Happy Chinese Home.

BY MISS BESSIE LEGGAT, CH'EN-CHEO.

YOU have doubtless heard of the dreadful famine and fever which has been raging with deadly effect in Ho-nan. Thank God! the early harvest was an abundant one, and the fever plague, which carried off thousands has gone with the summer, but the people are in distress again because we have had no rain for six weeks, so the autumn crops are being burnt up, and will prove a failure if the rain does not come soon.

To-day the Mandarin has closed the South gate of the city 'to keep out the heat,' and has proclaimed a fast, giving order that neither sheep nor pigs are to be killed for days to come.

However, if the people act on the suggestion of the butcher they will lay in a stock beforehand. He took care that his

BUSINESS SHOULD NOT SUFFER

by the proclamation, and notified my cook in due season, telling him to lay in a stock of meat, as he would not be able to sell any more for a time.

We have been making the distress of the people a special matter for prayer, and all this forenoon our hearts were cheered by the dull, heavy clouds gathering; but, as I write, the sun is shining brightly, and our hopes are gone for the present.

The Lord is giving us a wide open door among the people, and they seem very eager to listen to the old, old story. The Spirit of God seems to be moving in the hearts of our Christians, leading them to unbind their feet. Our first woman to do so is a young bride. Her husband, before conversion, was a noted leader among his fellows—wild, lawless, and violent. The Gospel of the love of God is in his heart now, and has changed the lion into a lamb. He is bold in preaching the Gospel, and the difference in his young bride since her marriage seven weks ago is marvellous. She is looking so bright and bonny, with such a happy look resting on her face. She is learning to read and repeat Scripture very rapidly, and is rejoicing, I doubt not, in her happy lot through having a Christian husband: she is so differently treated from other brides. I visited the young couple a few days ago, and was charmed with the clean, tidy, cosy look of the house. Without exception it is the

CLEANEST NATIVE HOME I HAVE ENTERED

in China—just about as clean as our own home. The young husband had bought two small English lamps when at Shanghai in the spring time; the bedroom was papered on one side of its walls with old "Christians" and other weekly papers I had given him some time ago; the remaining walls will be papered in due season I suppose. A thrifty spinning wheel stood in the room, and everything else was in order. Three tiny hand mirrors adorned the walls at different points of vantage. I, of course, gave very liberal expression to the satisfaction with which I viewed the little home. Both the lamps were lit in honour of my visit, then we had a hymn, and prayer all round, and as I left I asked that such homes may rapidly be multiplied in China.

There are two other families living in that courtyard, and they are all Christians, so on Sunday the whole place is emptied, and one little girl, thirteen years old, is left behind to watch the houses. She comes to our Tuesday afternoon children's service. The young bridegroom is this week out preaching the Gospel in the country villages.

I hear such delightful news from my old station at Shae-k'i-tien. Eighteen were baptized there a few weeks ago, and there are still forty-two women enquirers, and I suppose about as many men. God is blessing richly the labours of His dear servants there."

PLOUGHING WITH BUFFALO

Trusting the Holy Spirit.

AS you leave the whole burden of your sin, and rest upon the atoning work of Christ: so leave the whole burden of your life and service, and rest upon the present inworking of the Holy Spirit. Give yourself up morning by morning to be led by the Spirit, and go forward praising and at rest, leaving Him to manage you and your day. Cultivate the habit through the day of joyously depending upon, and obeying Him in every little thing. Live hourly waiting with confidence upon Him to guide, to enlighten, to reprove, to teach, to use, to do in and with you what He will. Count upon his working as a fact altogether apart from sight or feeling. Only let us feel and obey the Spirit as the ruler of our lives, and cease from the burden of trying to manage ourselves: then shall the fruit of the Spirit love, joy peace, longsuffering, gentleness, goodness, faith, meekness, temperance, appear and ripen in us, as He will, to the glory of God.—*Selected.*

Tidings from the Provinces.

SI-CH'UAN.

SUI-TING FU.—Miss Drake, writing on November 6th, says: "Mr. Ken burnt his idols in our courtyard (the first burnt here), for which we do praise God. It is a goodly sight to see the flames springing up from burning idols, and a ring of men standing around singing "Happy Day." Since then several more have been burnt in the same place. On August 24th we publicly received seven enquirers, five men and two women. Two of these men are workmen who have been repairing our house.'

KUEI-CHEO.

An-shuen Fu.—Mr. Preedy, writing on October 26th, says: "In my last letter to you I mentioned one hopeful enquirer. We all feel convinced he is born again of the Holy Ghost. He has brought his brother along, who has given up idolatry, broken off opium, and enrolled his name as an enquirer; he, too, we believe, is thoroughly sincere. We have also seven or eight others who come regularly. All have destroyed their idols; those who can read purchased Bibles. One pleasing feature of the work is that these enquirers preach to others, and testify of what Jesus has done for them. Another, soon after believing, led his cousin to the meetings, and he is now breaking off his opium and learning the Gospel. There are also two or three enquirers in the out-stations.

Last year was the most fruitful year as to results, we have had since the work was commenced in Kuei-cheo. Kuei-iang had nine additions, if I remember rightly, and we have had nine; the largest number ever baptized in one year.

"Besides the above mentioned regular enquirers we have eight or nine others, all of whom have renounced idolatry and come to the services more or less regularly; but they are not so far advanced as those first named."

CHEH-KIANG.

P'ing-iang.—Mr. Grierson, writing under date of November 7th, says: "Mr. Grundy and I reached home on Friday afternoon from our long, hard journey to T'ajung. We baptized four men there, aged respectively 48, 63, 65, and 74. There are several other younger men who are true believers, we feel sure, but we prefer to go very slowly and let them all be well tested before baptizing them. The man, Yung-dzing, of 48 years of age, is a very bright and humble, eager-to-learn-more soul, and the other old men baptized give us much joy.

"You can well realize how much pleasure the baptism of these four has given us all. They are the first-fruits of a fresh county opened up to the Gospel, and the last remaining county in this great prefecture. Praise the Lord with us!"

HO-NAN.

Cheo-kia-k'eo.—Mrs. Shearer, writing on November 16th, says: "We have returned from our visit to some of the country districts, and were, on the whole, much cheered by what we saw. We were away from home ten days, and visited three out-stations. On the way to Shui-tsai we spent one night with an enquirer named Mrs. So. We found her very bright, and although too far away to come in to the meetings very often, she has been telling out what she knows, and several others in her village are interested. We had a nice little meeting with them in her home. Since I last saw Mrs. So she has lost both her sons; the youngest one, a boy about nine years of age, died very peacefully, trusting in Jesus. This seems to have been a means of blessing to her, and has strengthened her faith. The following day we reached Shui-tsai and found quite a number of the Christians waiting by the river-side to welcome us. Eight men were baptized; and after a short visit we went to Lin-chuang by cart, about twenty miles. Here the Christians are very bright, especially their leader, who has simply given up everything he possessed for the Gospel. He and others have built quite a nice little chapel, to hold about sixty or seventy people. His own home was much too small. Several men and women wished for baptism."

From there we went on to Kin-chuang, where our hearts were indeed rejoiced to see how much the Lord had done for some of the Christians since last we met, especially in one home where we stayed

Personal Items.

BIRTHS.

On November 5th, at Ta-t'ong, the wife of C. S. I'Anson, of a daughter—Eva Marion.

On November 18th, at T'ai-cheo, the wife of Dr. J. A. Anderson, of a daughter — Evangeline Alexandrina.

MARRIAGES.

On October 31st, at Ch'ong-k'ing A. G. Nicholls to Miss S. M. E. Reid.

On November 22nd, at Ning-po, Wm. Richardson to Miss F. M. Britton.

On November 25th, at Hankow, D. W. Crofts to Miss V. Hammaren.

On December 12th, at Shanghai, W. W. Robertson to Miss J. R. Gold.

ARRIVALS.

On November 29th, Misses I. M. A. Ellmers and M. Allen and Mrs. J. M. Greene, from America.

On December 4th, Mr. and Mrs. A. Duffy and two children, Mr. and Mrs. J. T. Reid, Misses Beschnidt and A. E. Ehrström, from England.

DEPARTURES.

On November 20th, Mrs. Pearse, Mr. and Mrs. H. A. C. Allen and two children, Misses M. and A. M. Baller, Sauzé and Backenstoss, and Mr. H. J. Mason, for England.

On November 25th, Mr. and Mrs. A. W. Lagerquist and three children, for America.

On December 9th, Misses T. Ahlström and Buren, for Sweden.

Baptisms.

The following baptisms have been reported in December, 1899

SHAN-SI,	K'üh-u	8
KIANG-SU,	An-tong	5
KIANG-SI,	Feng-kang	10
AN-HUEI,	T'ai-ho	2
CHEH-KIANG,	Uen-cheo (outstation) ...	2
	P'ing-iang and outstations	30
	T'ai-cheo (outstations ...	4
	Huang-ien (outstation) ...	12
	Total	73

Monthly Notes.

FRIENDS IN THE UNITED STATES who have been accustomed to make freight shipments to St. Paul, Minn., for forwarding to our Missionaries in China, are requested not to do this in the future, without first conferring with us in Toronto. The freight rates formerly obtained in St. Paul, from that point to Shanghai, have been greatly increased of late, and it is necessary to confer with shippers about these, as about other details, before their shipments are made.

Will persons who send us notice of a change of address for their copies of "China's Millions," kindly mention in doing so, their former as well as their present address. Our "China's Millions" address-books are made out, not according to the persons' names, but according to the places where the persons live, and, unless we happen to remember the old postal address in a given case, it is impossible for us to find the name of the person, and make the change required. Attention to this request will greatly aid and oblige us.

It is our custom to go over our "China's Millions" list at the first of each year, and to take off the names from our free list of such persons as have not given us any intimation for some time that they desire their papers continued. In doing this, even though the greatest care is used, we are liable to make mistakes, and we beg to ask pardon of any persons affected, if any such errors occur this year. We shall be thankful, in case this happens, and the paper is further desired, to have an immediate intimation of the fact, in which event we will gladly continue the paper.

It has been often requested that the story of the origin of the Mission in North America, be put into book form. We are glad to say that this is now in preparation, and it is hoped that it may be published within a few months. It will be of necessity, an humble record of an humble work; but it will contain the account of some remarkable answers to prayer, and we trust that these will carry with them, some lessons of faith which will go to illustrate, not a little, the blessedness and joy of a life of dependence upon God. We shall be thankful if our friends will ask the Lord to give wisdom and grace for the preparation of the book, that it may answer in its own measure, when finished, to the upbuilding of some of the saints, and to the further evangelization of China.

Many hearts in Toronto were saddened and deeply stirred lately, when there was openly held in our midst, upon the death of a Chinaman, a heathen funeral. There was set up a shrine in an undertaker's establishment, where idol worship was carried on; paper was scattered from the carriages as they moved along the streets, to direct the spirit of the dead; and incense was burnt, both indoors and out of doors, to propitiate the demon spirits. All this was the token to thoughtful hearts, that the scores of Chinamen attending the funeral were as deeply heathen as if they had never come to a so called Christian land, and that they were as likely to go back home as much heathen as they came. What a sad spectacle and outlook! Will not friends who remember the heathen in China, remember those also in our own lands, asking that the efforts now being put forth for their conversion, may be more used of God than in the past, and that new and more aggressive means may be devised to reach those who have been thus providentially placed in our midst. In the city of Toronto alone, it is supposed that there are about three hundred Chinamen; and it is known as a fact, that less than one half of these are being reached in any way.

We trust that our friends are not forgetting to offer prayer for the Ecumenical Conference, to be held in New York City from April 21st to May 1st. Active preparations are being made for the Conference and the preliminary arrangements are now well advanced. A great gathering is expected, and there is the promise of addresses being heard from a large number of leading Missionaries from all lands. But the chief need of the Conference is for spiritual power. With this, the gathering will be in the highest sense a success; without it, its very greatness will only make its failure the more conspicuous. The Conference Committee clearly recognizes this, and pleads for prayer that God may make all the sessions to be marked by His own presence and blessing. May all who love the Lord and long for the speedy fulfilment of His comandment to evangelize this world, make the Conference a subject of frequent and earnest prayer that it may answer notably to this end, through the ministry of the Spirit of God.

The writers of those notices which we have seen, referring to the death of Mr. Moody, do not seem to have sufficiently recognized the fact that the great evangelist was almost as large a blessing to the foreign field as he was to the home field. Mr. Moody, in his direct service, was distinctly a home-missionary; but in his indirect service, he was a cause of blessing to almost every heathen land. Through those saved under his preaching who afterwards became Missionaries; through the books he wrote which reached the hearts and lives of workers abroad; through the sermons he preached which were afterwards translated into foreign tongues and circulated among heathen peoples; through the spiritual influences which went forth from the Northfield Schools and Conferences and the Chicago Bible Institute into all the earth; and particularly through the Student Volunteer Movement which had its origin and much of its development at Northfield, Mr. Moody fulfilled a ministry which was larger than any homelands, and was almost commensurate with the whole of the known world. It is right that this should be recognized at this time, to the praise of God's grace, by which Mr. Moody was what he was. With others, we fervently thank God for His mercy in giving such a minister of righteousness to the Church and world.

CHINA'S MILLIONS

Fragile Clay, but Mighty Power.

BY REV. F. B. MEYER, B.A.—(*From Regions Beyond.*)

"We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God and not from ourselves."—(2. *Cor* iv. 7.)

THE following rendering of this text is given by Conybeare and Howson—"We have this treasure lodged in a vessel of fragile clay, so that the surpassing might which accomplishes the work, should be GOD'S and not ours." The word *vessel* was suggested to St. Paul by CHRIST'S words concerning him to Ananias, "He is a chosen vessel unto Me, to bear My name." It would seem as though the Apostle takes up the word and says, "Yea, LORD, but if I am a chosen vessel, I am at least a very fragile one."

This same thought was evidently in the Apostle's mind when he wrote to the Thessalonians, in the first Epistle, and told them that every man ought to keep his own vessel pure and untainted by sin. Also in his last Epistle, the second to Timothy, he said that if a man were to cleanse himself from all known sin, he should be a vessel unto honour, set apart for the MASTER'S use, and prepared for every good work.

In that paragraph he speaks about the successive workers in the Church as vessels standing upon four different shelves. There was the shelf

FOR THE GOLDEN VESSELS,

then for the silver, the next for wooden, and the highest for the earthenware; so that he says in fact, "I dare not take my place on the lower shelf among the gold, or on the second among the silver, or on the next among the wooden; but let me stand with the fragile earthenware vessels on the top shelf in the great house of the Church."

It has been supposed that this Epistle was written when St. Paul was recovering from a severe illness. Throughout there is the tone of one who has had a shattering blow from which he has hardly recovered.

In the next chapter he speaks about *the house of this tabernacle*, as though his body were a flimsy tent, about to be taken down after having ill-resisted the wear and tear of life's storms.

In chapter xii. he returns to the same thought, and describes the thorn in the flesh as the messenger of Satan which buffeted him, concerning which he besought the Lord thrice that it might be taken away: but the LORD answered his repeated prayer by saying "Let it stay, but I will give more grace; the thorn and more grace will enable you to do better work in the world than its absence and less grace." And in answer to that assurance from his adorable Lord he said: "Most gladly therefore will I glory in my fragility, in my infirmities, in the rents and tears which time and toil have caused. I am quite content to be an earthen vessel, that the overpowering glory of the results of my work may be evidently due to no power of mine, but to His power, which rests upon me, to whom be all the praise."

The Apostle's thought is probably coloured by an incident in the Book of Judges, when Gideon found himself with only three hundred men, directed to attack the vast army of Midianites. He determined upon a night attack, dividing the three hundred men into companies, and placing them round about the camp. Each man was provided with a trumpet, a fragile earthen pitcher, and a torch, and at a given signal they were to shout, "The sword of the Lord and of Gideon," to break the pitcher, lift the torch, brandish their sword, and so rush upon the host. Is it not to this that the Apostle makes reference when he says, "We have this treasure in earthen vessels?" He looked upon himself and his fellow-Christians as approaching a yet greater enemy than Midian—the mighty

FORTRESS OF IDOLATROUS SUPERSTITION

and sin, and he thought that there was a marvellous similarity in the equipment of the hosts—with each the earthen vessel to indicate the fragility and weakness of his instrumentality, in each the torch of the true Gospel fire and light, and with each the sword of the SPIRIT, which is the Word of GOD.

It is important to notice this perfect parallel, for it suggests the thought that *every age demands its own special worker*. For Gideon's age, a Gideon; for Paul's age, a Paul. But these two men, while differing greatly in their accoutrements, their bearing, their education, were nevertheless animated by the same spirit, sent forth by the same Lord, and probably, in the land of light and glory they will stand side by side, true kinsmen and brothers-in arms. And let us believe that He who graciously clothed Himself with Gideon, and made use of St. Paul, is willing to use our nature, so that one

may chase a thousand, and two put ten thousand to flight

How careful God is to make the weakness of His servants clear! Before He uses them He brings them down into the very dust of death. Such was his method with Gideon. In the dream, of which he heard the recital by one Midianite soldier to another, he was compared to a cake of barley bread, the commonest and coarsest grain. "Who is this man," they said, "a man of the people, a common man, a man of rough texture, with no culture or refinement, just a cake of barley bread tumbling, as though by accident set rolling, without any motive force of its own or power to generate activity, just rolling at the whim of some one who set it rolling?"

Lastly, notice that whenever we have been reduced to this consciousness of our own fragility, which is God's deepest lesson, so that He can trust us with power, then we begin to know the surpassing might which is accomplishing the work. God will not give his glory to another. We remember He told Gideon to bring the people down to the brook, and let Him test them there, lest they be too many, and Israel should vaunt herself, saying, "Mine own hand hath saved me." That is why some of us have not been successful in Christian work, we have

BEEN SO SELF-CONSCIOUS;

there has been so much of our own wisdom, and of the forthputting of our own might. You thought you would win those souls by your persuasiveness, kindness, gentleness, or compel them by your logic and force of utterance. As long as there is this, God can do little or nothing with you lest you vaunt yourself, and therefore you must be emptied and led to say, "Now ride forth, now bare Thine arm, now gird Thy sword upon Thy thigh, O most Mighty, in Thy excellency, and Thy Majesty."

So there are high moments, transcendent moments, in the history of the soul, when, lying at the very feet of God, it seems as though He arises in all His Majesty, and makes it His chariot, the instrument of his surpassing might. Only be sure to glory in your infirmities. If you should be lamenting the pressure of physical, mental, or nervous weakness, take heart, do not repine over the fragile vessel, but estimate aright the heavenly treasure of the Gospel entrusted to you, and the power which is in inverse proportion to your fragility and impotence.

An Interesting Bible School.

BY MRS. W. H. WARREN, NINGPO.

IN connection with our women's work in the station perhaps a few lines about a recent Bible School held here may be of interest. When the subject was first broached we had no accommodation for such a thing, but after setting the date and gaining the promises of the women, the Lord, in answer to prayer, found us a nice, little house, and means of furnishing it, so that when November came we were ready to receive our sisters. There were fifteen of them in all, and all came from the districts where Mr. Warren and I were itinerating last June. Eight of them were Christians, while the rest were either enquirers or connected with members of our churches. The oldest was over fifty, and the youngest thirteen. All were bright and happy. They slept and had their meals at the little house, but owing to the children's day school being held there it was

TOO NOISY FOR STUDY,

so we used the two rooms in our own house for school rooms, and thus secured quiet and attention. During the month they came we had twenty working days, averaging five hours' study a day, and we thought they stood it well, knowing how difficult it is for a Chinese woman to bring her mind to bear for any length of time on a given subject. They had evidently come with the intention of learning; and they did learn. There was, however, one exception. Mrs. C'ing-meo declined to look at a primer. "They told me to come for a change," she said; and she had no idea of being taught the lessons. At first she was not well, and stayed away from school altogether, and we will do her the justice of believing that she was unable to attend; then gradually she dropped in at times to the Bible lessons, and finally made a point of attending them regularly; and we found that she took in a great deal, and could answer most of the questions. To the end, however, she never appeared in reading and writing classes. We felt sorry at first that she was here in place of someone who could have made so much more of her time, but we know now that the work done in her mind can never be altogether fruitless; and who knows what good she may do, or it may even be the very means in God's hands of leading her to Him.

We divided the rest of the women into three classes, and my youngest sister, Miss Lillie Meadows, took charge of the reading and writing especially, whilst my particular care was the Scriptures, which occupied the whole morning, and the miscellaneous subjects given below. Our course comprised: A, Bible Lessons — The Life of Christ on Earth, in detail. B, Reading—The Primer, Hymn Book, New Testament. C, Writing—Slate copies, copy books. D, Memory Lessons—Hymns, Texts, The Ten Commandments, Tracts in verse. E, Miscellaneous — Singing, Scripture Geography, Figures, The Books of the New Testament and Their Writers, etc.

Our method of teaching was almost entirely verbal, and it gained very satisfactory results. The Bible incidents told over and over to each class brought correct answers to questions next day. Hymns taught with their tunes, over and over again till one was thoroughly weary of both, were found worth while when the women and girls could gather together and sing happily, helping each other out. In reading, some made good progress; it was, of course, all in Ning-po Romanized language, for that is so much easier than the character for women, and a

more easily acquired system could hardly be found. The first class, who could read after a fashion, improved very much during the month; the second class, who knew a few letters when they came, were reading the hymn books before they left, while even some of the third class, who

KNEW NOTHING UPON ARRIVAL,

were able to spell out with the aid of the primer a few verses of hymns. They reached and passed that stage that comes to most, if not all, learners of any subject, when the study of it becomes a wearisome drag to both teacher and pupils; but once over that period all was smooth sailing again.

The regular routine was broken by two addresses each week, given by Miss Meadows. She took up specially interesting incidents in our Lord's life, as we came to them in Scripture lessons, and enlarging on them, gave helpful little talks and practical advice.

We praise God very much for the help given, and in the visible results of the time of gathering together. Who can tell how much may come from the remembrance in times to come of a word dropped at morning prayers, a text learned, a thought thrown out in an address; indeed, we know surely that our labour will not be in vain, nor God's Word return to Him void.

The latter part of the month we were all saddened by the death of the man who escorted our sisters down. He was one of our colporteurs, and was taken ill with a kind of epidemic almost as soon as he arrived. During the following weeks he improved somewhat, but then sank rapidly and died, leaving two young orphans. The women felt it very much that almost his last act on earth should have been for them, and they all asked leave to put on mourning and to go to the funeral, which was very thoughtful of them.

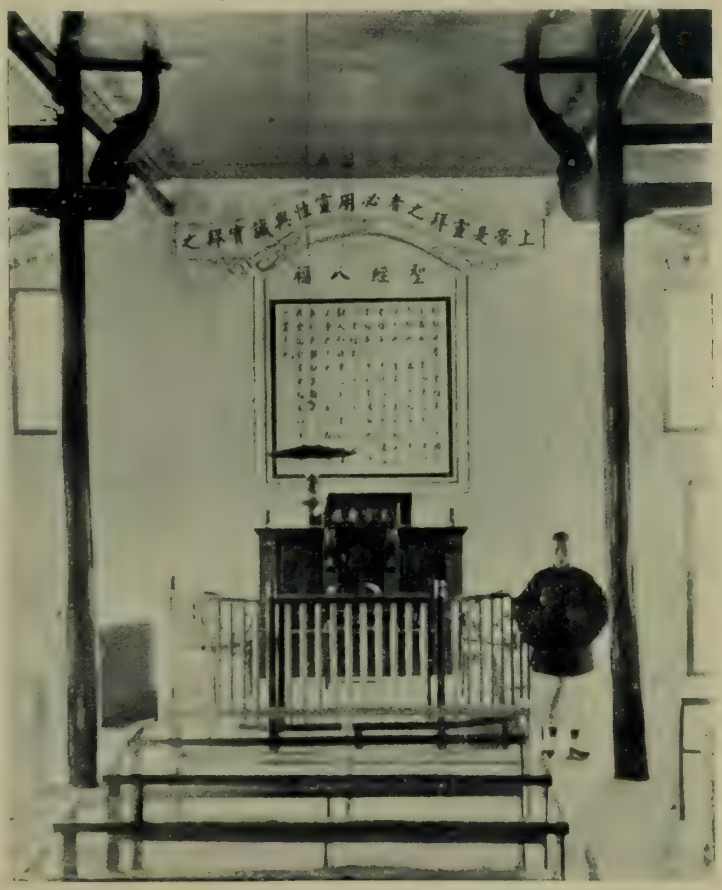
When the time for leaving home came, they were loath to depart. Some of them had sisters in the Girls' School here, whom they did not like to leave; others

HAD UNHAPPY HOMES,

amongst whom I might mention the youngest of the party, a girl of thirteen. Her mother died when she was a baby, and her stepmother, a heathen, rules the household, while her father is a backslider with no firmness of any kind. The girl proved bright and painstaking, and we do hope that the seed sown in her heart will fructify to bring good, not only to herself, but also to that disorderly home. Another girl (whose parents are Christians), though not yet a member of the church, has already had to undergo persecution for Christ's sake. She is sixteen, and after her father's death (her mother being very poor), was sent to the family of her future husband, to whom she had early been betrothed. This family, knowing her to be an adherent of the church, determined that she should not be the cause of ruining them, as, according to their idea, her father's religion had ruined her mother. So they left undone none of the rites and ceremonies connected with the kitchen god, goddess of silkworms, birthdays, feast days, etc., and required her to perform them. She refused to do so, for which she was cursed, beaten, shut up in a room, and even starved at one time for several days, but she went through it all, and when the elders of the church heard of it they took steps to fetch her away, and get the betrothal papers returned. They were

REPULSED AT FIRST,

but persevered, and about two months ago, with my father's assistance when he was up there, they took back the betrothal money, and she is now free again. Another young woman is the wife of a man who, a few years ago, was imprisoned for Christ's sake. He stood firm, and she helped him, and the Lord released him from his enemies. I could multiply details, but they might prove wearisome. Suffice it to say we were as sorry to part with them as they were to leave; but, on the other hand, we are glad to think of the added number of witnesses to the truth of the Gospel away in those dark heathen villages.



INTERIOR OF NATIVE CHAPEL.

Will you join us in prayer for the women of the Shao-hsing Prefecture?

Lights and Shades.

BY MISS H. J. RICE, LU-CH'ENG.

I AM staying just now at our old out-station, ace that was opened two years ago. We have a street chapel and house connected, where deacon Yin and his wife, who have been with us at Lu-ch'eng, have recently come to live. The foreigners have three small rooms over the chapel, and I am occupying one of them during my ten days' stay. I cannot say the work among the women appears very encouraging. Some years ago they were very friendly when Mr. Lawson made an occasional visit, but since the chapel has been opened the enemy has put upon them a spirit of fear, and they almost run away from us; sometimes they literally do so. I have been this afternoon to a village about two miles out of the city; for a long time we had no women, but at last a little girl ran in the house to tell her mother what a strange sight was outside, and after a little time three women ventured out; afterwards we had a number in another place, but

NONE SEEMED INTERESTED

in our message. My heart is often sad as I wonder why. The Lord has been reminding me this week that when He was on earth, He was grieved at the hardness of men's hearts; and this afternoon it was whispered to me that even this may be having a share in the fellowship of His sufferings, for which I have been praying. He came even unto His own, and they received Him not. You will, I know, unite your prayers with ours for this place, that the Lord's name may be glorified here. We have two converts, quite bright ones, and two enquirers.

Mr. and Mrs. Lawson, with whom I have worked at Lu-ch'eng ever since I left Iang-cheo, have recently left us to take up Mr. Burrows' work at U-u, leaving Miss Huston and myself by ourselves for the present. We have a good native helper who will have charge of the men's work. Miss Huston expects to start to the village east of Lu-ch'eng to-morrow for a week's stay. She will travel over a very mountainous road, riding on our little donkey. It is impossible to go by cart over the roads in that direction. I had never ridden in that way until I came to China. How frightened and tired I used to be; but the Lord has done much for me in the matter, and I can now ride with comparative ease, and am not frightened even in bad places and have only been thrown off once. Our donkey is a trusty little fellow; but that time he stumbled, and we both rolled down a bank. Fortunately no one was much hurt.

I will add a few lines, as I yesterday heard in explanation of the women's extreme fright. Deacon Yin went to a house where oil is sold. There were several women in the courtyard, and one asked him where he came from; when she learned that he was from the "Jesus Hall," she would not invite him into the house, but asked him to

SIT IN THE COURT.

"Are you a foreign devil?" said she. The deacon, who has a most unmistakably Chinese appearance, asked her if she thought he looked like a foreigner. "Then," said she, "are you a native devil?" He told her something of the doctrine, but she said she knew it was bad; it couldn't be good when it did people so much harm. "Why, what harm has it done?" he asked. She then said a woman from a village some distance away had told them that foreigners had been to several villages about, and poisoned wells. Some of them had been caught and brought before the Mandarin, who had ascertained that a thousand people had been killed. He told her this was not true, but she begged him not to let me go there. She had seen me outside the south gate, and was nearly frightened to death. The deacon has heard this story in three different places. Thus the devil invents lies to deceive the poor perishing people; but thank God it will not be always so. His time is short. Our hearts cry, "Come quickly Lord Jesus, come quickly."

On the Thibetan Borderland.

BY MR. C. POLHILL-TURNER.

SINCE my last resume we have been going steadily on, experiencing alternate light and shade in the work. We realize more than ever the severity of the struggle with the power of darkness in this place, but feel sure of ultimate victory. About two months since, a bit of encouragement was given us. We are in the habit of preaching from the steps of a temple on the main street near us, and we often have quite a nice crowd, and sometimes the people give earnest attention. We preach alternately in Chinese and Thibetan, when there are Thibetans present. On several occasions a young lama was present, whose intelligent questions struck one. One morning, as we were returning from our little preaching hall, this lama overtook us, and followed us into the house; from that first visit he spent most of his time with us, until he left the town a fortnight later, coming up to Bible teaching, listening to the

preaching to guests, and helping in various ways. Sherabgya-ts'o — "fathomless wisdom"—is the young lama's name. On his return to Nya-rong, a district eight days north-west of us, he asked us to pray for him, and he took with him a selection of Christian books. We quite missed him. It was so pleasant to have two men listening with all their attention to the old Book of books.

THE OTHER LISTENER

is a very queer-looking old Thibetan, a kind of lama, who has been about us on and off for many months. Latterly he has been serving us first in the house and then with the cows. He has always liked to listen to the Gospel, and since coming to us I have been instructing him regularly, and he always pays great attention; and as he afterwards has to give me a resumé in his own words of each lesson, and then write out the main headings, he is in a fair way to remember what he learns. One does not know how far he may believe. He made a partial outward reformation by discarding his very dirty old gown, providing a clean one in its place, and washing himself with soap. I wish he would go further and shave off his huge head of hair, which he wears coiled round the top. Since coming to us he is evil spoken of everywhere. He is said to have deserted two wives, to be a magician, and to have

THE POWER OF FLYING!

All men point the finger at him, and accuse him of following the foreigner; what makes the offence worse in their eyes is that he is a native of the place. He was set upon yesterday by two cowardly young fellows, and badly beaten. He is a queer fellow, is old Yeshi. May God work graciously in his heart!

Mrs. Rijnhart, whose husband was lost in Thibet, has now left us for the coast and home. She gave quite a start or revival to the medical work, which is now in an encouraging condition under Bro. Johanson's care.

He has an average of twelve patients or so a day, as well as four or five whom he visits in their homes. Three of these are cases of frost-bitten feet, one in the "yamen" of the Thibetan king. I have been serving my apprenticeship in tooth-drawing, altogether having extracted seven or eight. One man was so satisfied with the first operation that he forthwith wished me to take out three more, which I did! So far our only instrument is a pair of pliers.

HULLING RICE.

We have regular work now in our little preaching hall on the other side of the river, and often have good audiences. Tuesday and Thursday evenings are in Chinese; Monday, Wednesday, and sometimes Friday mornings are for chats and addresses to Thibetans, when we can get them. They are often afraid to come in, but stand outside and listen; most of the Thibetans are very volatile, however, listening for a minute or two, and then suddenly going off. On Sunday mornings we speak in both languages. Bro. Johanson's guitar is a great attraction at these meetings. On days when we have no meetings I sometimes go round to the inns where Thibetans lodge, and usually get a few listeners in each. They are

FRIENDLY FOR THE MOST PART,

but much afraid of our religion, especially since Yeshi, the lama, came to us. Some of our friends will perhaps be sorry to hear that it has been decided to vacate Song-pan. We are handing it over to our friends of the Church Missionary Society, who already have a vigorous mission in Western Sī-ch'uen, under the episcopal oversight of Bishop Cassels, and in the natural line of whose onward progress Song-pan seems to lie. In addition to the Thibetan work, I understand the Church Missionary Society hope to devote attention to the Chinese and Mantz, a large tribe, some of whose people were visited by Mrs. Bishop a while since. We shall then devote our attention (D.V.) to Ta-tsien-lu and main routes into Thibet, as reinforcements are sent to us and the way opens. We need and value the prayers of Thibetan sympathizers and well-wishers as much as ever."

Satisfied.

No chance has brought this ill to me;
'Tis God's sweet will, so let it be:
He seeth what I cannot see.

There is a need-be for each pain;
And He will make it one day plain
That earthly loss is heavenly gain.

—Selected.

A Memorable Visit to Shu-ch'en Hsien.

BY. MR. JOHN DARROCH.

MR. CHANG, who previous to his conversion had been a leader in a vegetarian sect, told me that there were many of his former associates in the district of Shu-ch'en, from which he originally came, and that he was sure they would listen readily to the Gospel if one went and preached to them. He had been there the previous year, and received much encouragement in telling the Gospel story. Shu-ch'en is 45 miles from Luh-an, and so we reckon it is in our district. I visited the place in company with Mr. Chang this year, and have had a very encouraging time. We met many who were vegetarians. Not a few of them, I am convinced, are honest seekers for truth. I was therefore curious to learn some particulars regarding their sect, which has been suppressed by the government. The most distinctive ceremony of these religionists is to take a ball of clay between their hands and roll it about, repeating certain prayers the while, and gazing intently at the ball. In the changes they saw, or fancied they saw, the future was foreshadowed, and their fortune, good or ill, depicted. The aim of the leaders of the sect, though but imperfectly known to the rank and file, was undoubtedly rebellion. Their tracts, one of which I possess, portrayed the evil of the times and the rapacity of the Mandarins. Their prayers were charms to render them invisible at will or invulnerable in battle. Their leader bestowed offices and honours on his followers, the only disagreeable part of this policy being that before the recipients could enter their reward, they would have to dispossess previous holders of those emoluments to which their chief had just appointed them.

The old man Chang, my companion on this journey, was made governor of thirteen provinces by his leader, and, strange to say, this favour was the first thing which made Chang doubt the truth of his faith. He explained to me thus: "There are civil and military governors. If I were a civil governor, I'd have to do with despatches, and I don't recognise a single character. If I were a military governor, I'd have to fight, and I am sure I could not beat a rooster in fair battle." An evangelist visiting Chang's district shortly after this event, heard the Gospel, and renounced idolatry for Christianity.

His former chief, the leader of the Vegetarian sect, being angry at his desertion, gathered a band of men and attacked Chang's house by night, bound him, and rubbed camphor and quicksilver into his eyes in order to blind him. They then poured some vile stuff into his mouth, which he luckily managed to eject without swallowing, and the leader wrote a charm on his brow, declaring the charm itself sufficient to kill any man. After stripping the house of everything moveable they departed, leaving Mr. Chang lying bound on the floor, meditating, doubtless, on

COMPARATIVE RELIGION.

The lamp having been left burning, Chang first discovered that his eyesight was not lost; secondly, that his bonds could be untied, and, thirdly, that the charm was very harmless indeed. Scrambling to his feet he pursued his tormentors. He caught up with them near the city of Ch'u-cheo, fifteen miles from his home. The Mandarin arrested most of the gang while at breakfast, restored to Chang his goods, who turned his face homewards with his mind completely made up regarding the respective merits of Christianity and Vegetarianism.

It was in company with this man that on August 29th I left home to visit Shu-ch'en Hsien. We found a few people waiting at our inn to welcome us. The day was wet. They did not expect us, and we were spared the infliction of crackers, which they had prepared to fire off on our arrival. We were detained in the inn two days by rain, and had many visitors. Two scholars paid me a visit. They had each a degree, and informed me that they were Roman Catholics. They said that their co-religionists in this district behaved so badly that they were very much disliked. They would like to become Protestants if we would receive them, and protect them against possible prosecution by the priest for leaving his church. I replied that I was not anxious to have Romanists join our Church. They would find our rules much stricter than they had been accustomed to, and that we would certainly expel members for offences which would be called trivial in their communion. They expressed themselves as being well pleased with these prospects, and left, promising to call again.

Next night quite a company of scholars came. They, like Nicodemus, feared to be seen. They were in real, serious earnest though, and the points raised were

REAL DIFFICULTIES TO THEM.

We discussed idolatry, ancestral worship, Christian marriage and funeral ceremonies, sin, Vegetarianism, etc. Finally one asked, "If a Christian break the law is he liable to be punished by the Mandarin like an outsider?" "Certainly," I replied; "and he ought to be more severely dealt with, inasmuch as he knows better what he should do." "But suppose people cheat him, do you apply to the Mandarin to redress his wrongs?" I said, "I have lived in this province for twelve years, and have travelled through it, north and south, and nobody cheated me. If you do right there is little likelihood of anyone oppressing you." These friends left at a late hour, professing themselves well satisfied with what they heard.

On Friday I went by invitation fifteen miles into the country to the home of Mr. Iang, a well-to-do farmer and doctor, and the leader of those in the district who professed to be enquirers. They provided me with a sedan chair, and the old man's two sons accompanied me. When we reached the house Mr. Iang himself, his eldest son, and a few friends were waiting to welcome us. They were dressed in hats with buttons and full regalia. We had a discharge of fireworks and I was received in great style. I could not help noticing I was the shabbiest person present. I had no hat and no coat; just a common cotton gown, and that travel-stained. I was well pleased that it was so, as I had no wish to pose as a Mandarin. I was shown into the library. On the table was a New Testament and a well-worn copy of Dr. Du Bois' "Gospel Pulpit." These were placed there for me to notice and I was very pleased to see them so well marked. I was

favourably impressed with the old man's appearance. The people, too, seemed a set of simple country folks. We had evening worship, and it was instructive to note how trifling an obstacle can be an insuperable barrier to even well-educated Chinese understanding the Scriptures. Exclamations of pleased surprise went round the circle when they learned that Ti-o-fei-lo-ta-ren was a friend of Luke's, to whom he wrote as Excellent Theophilus.

It was an interesting audience that gathered for these evening talks. Slowly, verse by verse, we went over the chapter, pausing to ask now and then if they understood, or to answer a question. I taught them singing, too—though I never could sing a tune myself—and I had my reward. One day they composed a hymn to myself, and surprised me after evening worship by rising en masse and singing (?) this ode. Then one led in prayer for my welfare. To hear my own choir bawl my praise in such grating discord was worse than making a doctor drink his own physic. I think I may be pardoned a just pride that I suppressed my emotions, kept a grave countenance, and thanked my friends politely when the performance ended.

Sunday morning was drizzling wet, but by 11 o'clock

OVER A HUNDRED PEOPLE

had met in the large room which Mr. Iang had set apart as a chapel. Others arrived while the service progressed, and I tried to tell them the story of God's love. We were just finishing when another contingent from villages fifteen to twenty miles distant arrived. After a short rest we began a second service for those; we had no more gospels or tracts to give them. Those who could write wrote down a hymn and a copy of the Lord's Prayer. The house resounded with the chatter of those who were trying to memorise a hymn or a text, that they might carry away some part of the Gospel with them.

On Thursday I returned to the city and saw the Mandarin. He was very cordial, and readily promised to issue a proclamation in our favour. He remarked, however, that he had had very great trouble with Romanists, as they acted outrageously, and then claimed exemption from Chinese law, and to be subject only to their father. He said, "If any of your adherents break the law, and I punish them, I hope you will not blame me." I replied that if he punished our people justly I would thank him for it, and that I had explained to all who sought

TO ENTER OUR CHURCH

that if they broke the law, to every hundred blows which they ought to receive, the Mandarin, as a special favour to me, would add a hundred, and thus double their punishment. He laughed at this, but said he would always treat our people leniently. I replied that he had treated the Romanists leniently until there was a miniature reign of terror in the city. As judge his duty was to be just to all. He responded, "Henceforth I shall change; I gave them time to repent, but henceforth I'll change."

Being urged by many to open a hall in the city, and having the offer of a very suitable building, I rented it, and trust that God will make it the birthplace of many souls.

We returned to Mr. Iang's house for Sunday. The day was bright and clear. It was soon evident that no room could possibly accommodate the numbers who would be present. They borrowed the awning which is used for theatricals. I had no help that day; Mr Iang was sick. Mr. Chang, who had come with me, had hurt his foot and was not able to stand. Mounted on a chair, I preached to a crowd of several hundreds until my throat would not permit me to speak any more; then coming down from the chair I talked to individual groups until the sun declined, and the busy day was done. Mr. Iang's family provided meals for all who came from a distance. They fed more than two hundred people that day.

On my return to Luh-an I found a letter from my sister, telling me that Mrs. Darroch was seriously ill at Lü-cheo Fu, that Dr. Hart had been telegraphed for, and that I was to come on at once. I left next morning for Lü-cheo, and on arrival found her much better. A fortnight later I was again in Shu-ch'en, this time

TO OPEN THE HALL

which we had rented in the city.

When we were ready to commence our service the Mandarin sent a card to congratulate us on our opening, and shortly afterwards came round himself. These visits proved an advertisement which we did not need. We had as many professed enquirers as would have filled our hall twice over. The door was scarcely open when the hall was crowded out; ere long the courtyard, too, was crowded in every part. After commencing the service I preached for a little while, and then gave place to the Evangelist Hsu, while I tried to maintain order. The people were not obstreperous at all, but were curious as to what this new thing could mean. Seeing that the Evangelist's voice reached only those near him I got on a stool in the centre of the doorway and addressed those standing in the courtyard. The people listened well, and I talked as I was able, refreshed by sundry cups of tea which one and another brought when they noticed my voice getting husky. I had to stop, but the audience had no notion of dispersing, so after a short rest I made a platform of a table, and therefrom preached to my heart's content, and evidently to the audience's satisfaction, for they began to melt away when the second discourse was ended, about 4 p.m. We must have had nearly 1,000 people present.

I have not in my experiences in China had such an opportunity of preaching to a large number of people who are certainly eager to listen, and who profess themselves anxious to understand and accept the Gospel. Like Ezekiel, we can preach to the dead bones, but we cannot make them live. It is sadly possible that the work which has begun so promisingly might suddenly collapse. But it is also possible with God to raise up from these multitudes a people to show forth His glory. Pray that it may be so.

"Our Marching Orders."

Made witnesses, Luke 24 : 46-48.

Sent forth as Christ, John 20 : 19-23.

To the ends of the earth, Acts 1 : 8.

To preach to all nations, Matt. 28 : 18-20.

Including every creature, Mark 16 : 14-18.

Learning the Chinese Language.

BY REV. A. P. PARKER, D.D., SHANGHAI.

THE first duty that confronts a Missionary on his arrival in the field is the study of the language. He has come to tell the people the story of the cross, but he cannot speak a word of their language, nor understand anything they say to him. To preach through an interpreter is a slow, awkward, and altogether unsatisfactory way of doing the work. He must, therefore, immediately set about learning the language of the people so that he can tell them in their own tongue the wonderful works of God. On this account it is the policy of all the Missions in China to give the new Missionary the first one or two years after his arrival for the exclusive study of the language. During this time he is not expected to do any other work, except such as may be helpful to him in the way of practice in learning to talk. These first two years are the most important, the most precious, in the Missionary's whole career so far as the acquisition of the language is concerned. If he can

LAY A GOOD FOUNDATION

in this time, get his tongue and ear well drilled in hearing and pronunciation, acquire a fairly well-stocked vocabulary and a working knowledge of the peculiar idioms, he will ultimately become proficient in the use of the language, a good knowledge of which is so essential to his success as a Missionary. If he fails to get a good start during the first two or three years he is in great danger of becoming lame and halt in the use of the language throughout his whole missionary life.

All the principal Missions have well-established courses of study covering a period of three or four years, and the new Missionaries are expected to pass annual examinations on the prescribed course before committees appointed for the purpose. The China Inland Mission, with its eight hundred and twenty Missonaries, has two training Homes for new Missionaries in China—one for the men, at An-k'ing, and the other for the women, at Tang-cheo. The new Missionary goes to one of these Homes for the first six months for the study of the language under the teachers in charge, and is afterwards sent to his appointed station to continue his studies and gradually enter upon his work. Methods of study vary very much with individuals and in different Missions, but in all cases a native teacher is employed, preferably one who does not speak English. If the teacher speaks English, the pupil will depend upon that language to communicate with the teacher, and thus will not be forced

TO PRACTISE THE CHINESE WORDS

that he may learn; so that progress, though seemingly faster with an English-speaking teacher, is really much slower. Frequently one of the older Missionaries gives some help to the beginner in the way of advice as to what to study first, directions to the native teacher, explanation of words, etc.; but the pupil is for the most part, left to tustle it out alone with the native teacher. . . .

After a few weeks of study, in which a few common words and phrases have been acquired, the young Missionary is advised to attend the street chapel and hear the native preacher or the foreign Missionary preach; to go out on the street or into the tea shops, with vocabulary in hand, and engage anybody in conversation that will talk to him; to go to church and Sunday School—anywhere, everywhere, that he can find an opportunity to get some practice in the use of the language. The way to learn to talk is to talk. Nothing can take the place of practice. After a little start has been made the best rule is "half the time for study and the other half for practice."

Returned Missionaries are often asked by friends in the home land: "How long did it take you to learn the Chinese language?" This is rather an embarrassing question, from the fact that the Missionary has not learned all of the Chinese language; and yet, to say that he does not know it all might make the erroneous impression that he had not learned any of it. No one has ever learned

ALL OF THE CHINESE LANGUAGE,

as no one, even English or American, has ever learned all of the English language; but all Missionaries, in general, learn enough of the Chinese language to do their work. Some learn more than others, but no one who is not a failure as a Missionary ever fails to get a working knowledge of the language. With ordinary diligence and consecutive study for six months, a Missionary is able to begin doing a little work in the way of practice. He may take the primary class in the Sunday School or pronounce the benediction or lead in prayer or practice preaching a little in the street chapel. It may be, and frequently is, more practice than preaching, but the learner must begin sometime, and, though he may make blunders, the correction of the blunders is the best kind of practice. It is on the stepping-stones of his blunders that he mounts to the heights of successful achievement. In the course of two years or so fairly good use of common, everyday speech and some facility in preaching are acquired. After five years of study and practice the habit of thinking in Chinese becomes gradually formed, and the stage of mental translation is passed and some degree of ease and fluency is reached, but no one ever learns it all; far from it. The Missionary must go on studying all his life, and if he keeps his eyes and ears open he will be constantly meeting with new words and phrases or old words in new combinations for many years, if not for the whole of his lifetime as a Missionary, and, no matter how much he may have studied, there are always wide fields that await his exploration. Of course the Missionary learns first the language of preaching, the vocabulary of the New Testament, and he can always preach better than he can talk on any other subject; but in order to become an efficient worker he needs to branch out and learn much more than mere preaching language. Shop language, boat language, farm language, street language, official language, the language of etiquette—all must be drawn upon to supply the successful Missionary's vocabulary.

The Missionary's first duty is to learn to talk. Everything must be made subordinate to this. He must

GET HIS MOUTH OPEN.

The living voice is the most powerful instrument that can be

used for the propagation of Christianity; nothing can take the place of it. But after he gets a good start in the acquisition of the spoken language, and even while he is learning to talk, he must give attention also to the written language. . . . It takes a much longer time to learn this book language than it does to learn the spoken language, and there is consequently a much greater difference in the attainments of different Missionaries in this respect than in the acquisition of the spoken language. Some enjoy the study of the Chinese language and literature, and may be have more time for it, while others are placed in such circumstances that they cannot give the necessary time to it, or perhaps they have not the inclination, and so they do not go very deep into the mysteries of the Wen-li—i.e., the classical language.

The difficulties in the way of acquiring the Chinese language, though seemingly great, are by no means insurmountable. It is true that the idiom is all upside down; that the language is monosyllabic and has no alphabet; that it has no grammar, as we understand grammar; that it has nothing in common with English or any other European language. But, notwithstanding these and other difficulties, everybody who undertakes to learn it succeeds, with very few exceptions. No one who wants to be a Missionary need hesitate because of the language.

The newly-arrived Missionary often wishes that he had the gift of tongues, so that he could begin to preach as soon as he reaches the field. Coming from the work of the pastorate, it may be, in the home land, he feels as if he were

IN A STRAIGHT JACKET,

that he is bound hand and foot, and cannot do a thing; and yet it is well that he is thus held in check for a while. He has many things to learn besides the language: he must study the people, learn the methods of mission work, get accustomed to his surroundings, and thus learn how to present his message in the most effective manner.

The Chinese language, both written and spoken, is very full and rich. Any thought in the whole range of ethics, business, political economy, etc., can be expressed in it with infinite variety of shade and emphasis. Its religious vocabulary, up to the advent of Buddhism, eighteen hundred years ago, was rather limited; but Buddhism has done much to remedy this defect, and religious terminology is now found to be coextensive with any other branch of the language. It is true that the language is heathen, saturated with superstition; but as it is the vehicle through which are expressed the thoughts, the feelings, the hopes, and the aspirations of nearly four hundred million human beings, it is the business of the Missionaries of the cross to take hold of it, cast out the heathenism from it, baptize it with new thought and new life, and thus make it one of the grandest human instruments in the world for bringing salvation to a lost world.

After the Riot at Ch'a-ling.

BY DR. F. A. KELLER.

WITH a heart full of gratitude to God, who has done wondrously, I can report that the affair here is satisfactorily settled, and we have a fine house in a good location for work.

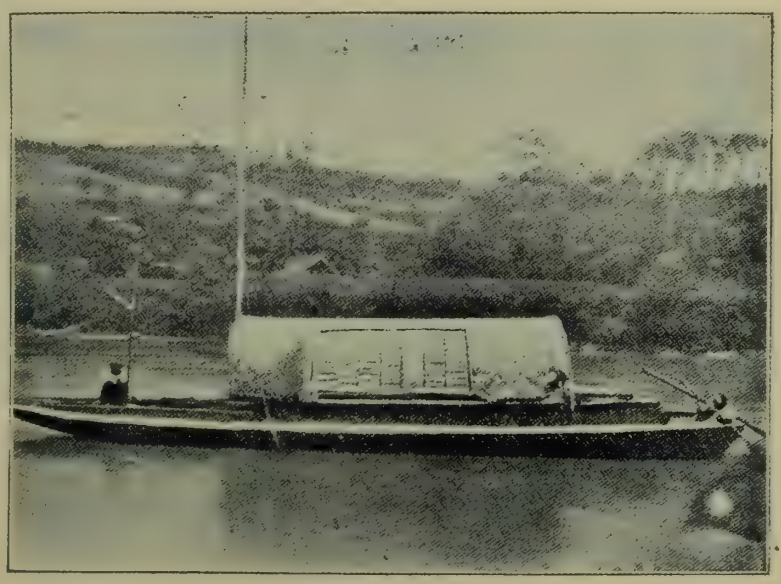
Nov. 5th. — Uei-uen arrived; (pronounce Way-ren; an official sent from the capital to settle this affair).

Nov. 6th.—Two rather unsatisfactory interviews, as reported in my last letter.

Nov. 7th.—Another interview. Uei-uen admits that the Fu, (Governor of Prefecture), has instructed him to compensate Missionaries, but nothing more. I sent Mr. Li to interview the landlord, and urge him to make an honest settlement of his loss. Landlord replies that he "will be satisfied with $5,000" (Mexican).

Nov. 8th.—Uei-uen admits that the Governor of the Prefecture has given permission to open a Jesus Hall in Ch'a-ling Cheo in case a settlement cannot be effected otherwise. I again send Mr. Li to the landlord to get an honest statement. He says that if he must really be satisfied with compensation for actual losses, without anything extra for the mortification, etc., $4,000 will cover the actual loss. Uei-uen interviews landlord. No progress.

Nov. 10th.—I again send Mr. Li to landlord, saying that unless he writes out an itemized statement of his actual losses, with truthful amounts, and returns it to me I will drop the case and leave Ch'a-ling. He then confesses that he has been seeking revenge, admits that he did not lose his clothing, accounts, valuable papers, society money, etc., as he first claimed, and makes out a statement, showing a loss of $3,024. This, he said, was true and final. I sent Mr. Li back, saying that I would claim $3,000 for him if he would give me a written statement that this was a full and satisfactory com-



A CHINESE HOUSE-BOAT.

pensation for all his losses. He at once wrote out this statement and sent it to me.

I had already learned in a roundabout way that the officials were prepared to go as high as $1,200 to settle with the landlord, and, as they had promised to pay us $1,800, I felt sure of my ground. After much prayer I sent Mr. Li to the Uei-uen to say that if he would satisfy the landlord's claims he might use the $1,800 already promised to us toward it, and that we would be satisfied with a reopening of the Jesus Hall, and a guarantee of protection in the future. The Uei-uen at once accepted the terms, and pronounced the affair settled. The news spread over the Ia-men like fire, and the officials rushed in and grasped my hands, congratulating me on the settlement and thanking me for my clemency.

* * * * * *

Nov. 25th.—The Lao-si Mandarin very conveniently celebrated his 80th birthday by giving a three days' birthday party during the last three days (He will be eighty in seven or eight years from now.) All the gentry were there, also the students from all over the district. The main topic of conversation was the object of the visit of the official from the capital; and Lao-si impressed upon the gentry and students that they must accept the will of the Emperor and allow the foreigners to open a Jesus Hall in the city. He told them how many sick people I had healed during the month I have been staying in the Ia-men, and that our only object in coming, was to do them good. He also impressed upon the gentry that if they did not hurry and find a house they would have reason to regret their slackness. This evening thirteen of the gentry came to the Ia-men, among them Mr. T'ang, with a landlord. They wrote out a rental contract and guarantee of protection, and all signed it. They then escorted me to see the house. During these last four days I have had such sweet peace: the affair was entirely out of my hands. I did not even have to go around "house-hunting," and could just quietly stay in my room and pray to God to guide the gentry to the house in which He would be pleased to dwell, and where He would be pleased to have a daily witness to His name.

When we reached the house we were delighted. It is splendid: well built, high, convenient, in a healthy location, faces the south, and is most desirable in every way. It is God's choice for us, and we accept it with thanksgiving.

Nov. 27.—The people on the streets are most cordial; everyone seems happy. They congratulate us on having a house, and treat us better than ever in the past. The official said this evening: "This affair has turned out so nicely, simply because all the people know that you did not want their money. They say now they know you are good people." He also said: "We could not have paid the $3,000 to the landlord and the $1,800 to you, and the landlord would not have been satisfied with any less, so if you had not done as you did the affair would have been left unsettled." Now," he said, "the gentry and people are preparing four tablets and a thousand-name silk umbrella to present to the Mandarin to congratulate him on the settlement. This means that they are well pleased, and in the future you will not be molested." We hope to occupy our house in a couple of days. Pray for us.

Dec. 11th.—We moved into our house on the 6th inst., and yesterday (Sabbath) held two public services. I preached in the morning, and had a good audience: the afternoon audience was not so large.

Analysis of List of Missionaries.

December, 1899.

	PROBATIONERS AND MEMBERS.				ASSOCIATES.				
PROVINCE	Married Couples.	Single Men	Single Women	Total.	Married Couples	Single Men.	Single Women.	Total.	Grand Total
Kan-suh	3	5	8	19	1	2	8	12	31
Shen-si	7	4	6	24	8	5	11	32	56
Shan-si	14	7	27	62	2	5	13	22	84
Chih-li	3	2	2	10	...	...	...	...	10
Shan-tong	7	2	15	31	...	1	...	1	32
Ho-nan	6	6	9	27	...	...	2	2	29
Kiang-su	10½	2	26	49	...	...	1	1	50
Si-chuan	20	17	28	85	...	..	1	1	86
Kuei-cheo	2	7	1	12	...	...	...	...	12
Uin-nan	5	4	3	17	...	...	...	...	17
Hu-peh	4	...	3	11	...	...	...	...	11
Kiang-si	13½	12	42	81	...	...	4	4	85
An-huei	14	16	6	50	...	...	...	...	50
Cheh-kiang	12	15	22	61	3	6	4	16	77
Hu-nan	...	5	...	5	...	...	...	...	5
Students	1	9	15	26	...	...	3	3	29
Total in China	122	113	213	570	14	19	47	94	664
On Furlough	35	9	30	109	10	1	10	31	140
Grand Total	157	122	243	679	24	20	57	125	804

Tidings from the Provinces.

SHAN-SI.

Ping-iao.—Miss R. Palmer, in a letter dated the 5th December, says: "I enjoyed two days at the home of a Christian named Li, about a month ago. He is a man fifty-two years of age, and has a wife and family of seven children. It was very nice to see their home life. The younger children gathered about him somewhat as children in the home lands would do. The wife and a son of twenty are Christians, and a daughter of sixteen has unbound her feet, and I believe is a Christian. She takes a most motherly part in the home with her younger brothers and sisters. Many came in; it was a good opportunity to tell the Gospel message."

KIANG-SI.

Nan-k'ang Fu.—Mr. Duff, writing on December 29th, says: "The year is drawing to a close, and we have much to thank God for in our station. First of all, He has graciously supplied our needs according to His abundance; then we have reason to think that the general feeling toward us here is better than it was. We never had better times than during the autumn evening meetings, and the students who came up for the Fu examination last month were more orderly than usual. I cannot speak of individual results, though there are a few who have been coming as enquirers for more than a year, and three of them, I believe, are converted.

"During my last visit into the country district west of here I was much encouraged, and trust a good work has commenced in that part. T'ao, the Evangelist, accompanied me on the journey, and we took with us a man named P'eng, who has been an enquirer for the past twelve months. P'eng is a native of this part of the country, so was just the man we wanted for an escort. Monday, December 18th, we started out for a week's journey. At noon we reached Chang-han-ling, a good-sized village, and there we spent the afternoon. On the street a crowd listened for two hours, and another group gathered to hear us at a man's shop, where we had been invited to drink tea. After tea we again had a few come in to hear us at the inn, and so it kept up until quite late. The following day we went to P'eng's home, where we had a good reception. There are six brothers in the family, and we were guests at the second brother's home. On arriving, his daughter, with her child, came home and stayed all the time we were there. In the afternoon we visited two neighboring homes. The first place we were not well received on arrival; the men were evidently outside at work, so we started a meeting in the stack-yard. The boys soon sent word to all in the place, and we were, in a few minutes' time, surrounded by 200 people. After speaking for one hour and a half or two hours, we proceeded to the next home, where we were received and entertained by an old couple. There, too, a crowd soon gathered, and we had a room full. After tea at P'eng's home, we arranged the boys' room with seats and hung our hymn scroll on the wall When twenty or thirty people had gathered together, we spoke to them for some time, and closed with prayer. The next day was wet, so we remained in the home another day. The brothers and friends all came in, and from nine in the morning till eight at night we preached to a good audience, only stopping for meals. Our host and family were the most interested hearers, and I trust the son and father of the home have received the seed into good ground. The son said to his father, on the following morning that he could not sleep on going to bed for thinking of what we had said. The whole family say they want to believe, and have asked to be taught."

Personal Items.

BIRTHS.

On October 15th, at Long-cheo, the wife of J. G. Nilson, of a daughter, (Esther Juliana Martina).

On November 24th, at Huai-luh, the wife of M. L. Griffith, of a daughter, (Winifred).

On December 10th, at Ts'ing-kiang-p'u, the wife of H. S. Ferguson, of a son, (Henry Stevenson).

On December 12th, at Ta-ku-t'ang, the wife of Wm. Taylor, of a son.

On December 18th, at Shanghai, the wife of John N. Hayward, of a daughter, (Edith Beatrice).

On December 18th, at Wuhu, the wife of George Miller, of a son.

MARRIAGES.

On December 7th, at Kia-ting, E. Amundson to Miss P. Naess.

On December 27th, at Ch'ong-k'ing, James Hutson to Miss Widgery.

DEATHS.

On September 25th, at Sam-shui, the infant son of Ph. and Mrs. Nilson.

On October 9th, at Long-cheo, the infant son of J. G. and Mrs. Nilson.

On December 22nd, at Sang-kia-chuang, Miss Seger, of typhoid fever.

ARRIVALS.

On December 16th, Mr. and Mrs. E. J. Cooper and three children, and Mr. J. C. Hall, from England.

On January 16th, Rev. Geo. and Mrs. Hunter and one child, Misses Sanderson, Saltmarsh, and Sandeberg, from England.

DEPARTURES.

On December 23rd, Miss Clough, for England.

Baptisms.

The following baptisms have been reported in January.

KAN-SUH,	P'ing-liang	4
SHEN-SI,	Ch'eng-ku	7
	T'ong-cheo	6
	Si-an (outstation)	4
SHAN-SI,	Tso-uin	1
	Soh-p'ing	8
SI-CH'UAN,	Ch'en-tu (out-station)	3
	Shuen-k'ing	10
AN-HUEI,	Huei cheo	2
	Ning-kueh	10
CHEH-KIANG,	Uen-cheo	1
	Long-ch'uen	1
	P'ing-iang (out-stations)	8
	Total.	74

Total number of baptisms reported up to the present for last year	1125
Total number of baptisms reported during 1898	1029
Increase	96
Total number of stations in connection with which there were baptisms during 1899	86
Total for each province:	
Kan-suh	22
Shen-si	38
Shan-si	199
Shan-tong	12
Ho-nan	117
Kiang-su	5
Si-ch'uan	59
Kuei-cheo	3
Hu-peh	11
Kiang-si	262
An-huei	62
Cheh-kiang	344
Total	1125

Monthly Notes.

IF ANY OF OUR READERS desire at any time photographs of interior views of China, they may obtain the same by addressing the Rev. Arthur Polhill-Turner, care of China Inland Mission, Ch'ong-king, West China. Mr. Turner is attempting to develop an industrial work among the natives, and has on hand for sale for this purpose a number of interesting pictures. These can be obtained in three sizes, and at the following prices: panel size, 25c. each; cabinet size, 12c. each; and carte size, 6c each. If preferred, orders may be made through the Toronto office.

We are purposing to make freight shipments, in the month of April, to our missionaries in China, both from Toronto and St. Paul. Will the friends of our Missionaries who desire to take advantage of these opportunities, kindly communicate with us at once. May we request such persons not to make any shipments until they have written us. It is necessary to pay special attention to this request, as the arrangements which formerly existed, especially in the States, have been altered, and we need to give new particulars before further shipments are made.

The privilege has been ours of having in the Mission Home for about a month past Mr. and Mrs. J. Rinman, of Stockholm, Sweden. Mr. and Mrs. Rinman are members of the Swedish China Mission Committee, which works in association with our Mission, and are now completing the circuit of the world, after having visited, for some thirteen months past, most of our Mission stations in the north of China. Our friends are delegates to the Ecumenical Conference, and have recently left us for Northfield and New York City. After the Conference they expect to return to Sweden. They have brought many blessings to ourselves, and we are assured that they will carry the same wherever they go. It is our prayer that the Lord may greatly use them in behalf of China when they have returned to Sweden.

The good news has reached us that Mr. Loosley arrived in China on January 20th, and that Mr. McCarthy arrived there upon February 3rd. Mr. Loosley had gone direct to the An-k'ing Training Home. Mr McCarthy was visiting his children, who live in Shanghai, whom he had not seen for a number of years, and was afterwards intending to visit Chefoo, to see his other children there. After this he was purposing to go to Tang-cheo, and it was his hope to go later into the interior for service among the native Christians.

The friends in this country of the Rev. and Mrs. F. A. Steven will be interested in hearing that they have left London for China; and, if all is well, they are now in the last-named place. Mr. and Mrs. Steven have gone forth to take up work again in the interior. This will be the fulfillment to them of the desires of many years, and their joy in being once more among the natives will be very great. We bespeak for our friends the earnest prayers of those in this country who have known and loved them, that they may be guided by the Spirit to that place where the Lord would have them serve, and that they may be greatly blessed in all their ministry among the heathen.

Since our last issue we have received word from Mr. and Mrs. J. Hudson Taylor that they expected to leave New Zealand upon the 19th of the present month and to reach San Francisco upon the 6th of April. Their arrangements beyond this point were not definite; but they hoped to stop at a few places in journeying across the continent, and then proceed direct to New York to reach there in time to attend the Ecumenical Conference. We are glad to announce that there will be coming with Mr. and Mrs. Taylor their son and daughter, Dr. and Mrs. Howard Taylor. May our gracious Lord bring these beloved friends to us in safety, and for much blessing!

The Committee of the Ecumenical Conference have kindly invited Mr. Taylor to take part in the Conference, and it is expected that he will speak at the opening meeting upon the morning of April 23rd. Mr. Sloan, our Secretary in London, has also been invited to speak, and he is appointed to do so upon the afternoon of April 25th. We make these announcements for the sake of any of our friends who will be attending the Conference, and who may wish to see and hear Mr. Taylor and Mr. Sloan. We would add, with the same purpose, that arrangements have been made for Mr. Taylor and his companions to give addresses on Sabbath, April 29th, at the Central Presbyterian Church, and upon Sabbath, May 6th, at the West Presbyterian Church, New York. Other meetings in New York and vicinity will be likely arranged for, announcement of which will be made in next month's paper.

In view of the fact that Mr. and Mrs. Taylor will not reach us until the first of May it has been decided to postpone our Annual Meeting until that time. It is probable, though we cannot speak definitely, that the meeting will be held upon the afternoon and evening of May 11th. Fuller and more certain notice of this will be given in our next issue.

We have received word from Dr. Erdman that the "Niagara Bible Conference" will be held this year at Asbury Park, N.J., from July 10th to 17th. All friends of the Conference are heartily invited to the proposed gathering, and it is hoped, in spite of the removal of the conference to the east, that there will be a large attendance, of which old friends will form a considerable part.

It has been decided to hold another Conference this year, for the deepening of spiritual life, at Niagara-on-the-Lake. The character of the Conference will be somewhat changed from that of last year, as it is intended to introduce into the morning sessions Bible studies of a general kind, and into the evening sessions topics upon evangelistic and missionary subjects, the addresses especially intended for the deepening of spiritual life to be reserved mainly for the afternoon sessions. It is hoped that this arrangement will prove helpful to all the friends who may attend. The Conference will be held, it is expected, in the first week of July, from Monday, 2nd, through Friday, 6th.

CHINA'S MILLIONS

Faith in God.

BY REV. J. HUDSON TAYLOR.

(From an address given at Melbourne.)

I NEED not tell you that one might dwell on such a subject as this for a week, or, indeed a lifetime. I think, however, we may in a short time turn to some passages in God's Holy Word, which, by His blessed Spirit, He can bless to you and to me. Shall we turn, in the first instance, to Rom. iv? In this chapter we have the subject of faith brought before us—no new subject; a subject that was brought before the fathers of old, and one upon which ever since, people of God have been called to exercise themselves. And yet I suppose there are very few children of God who have not often felt a great deal of difficulty with respect to this matter of faith; and I think that many times some of us (if one may speak for others), have felt a great deal of unnecessary difficulty about faith, as though there was something mysterious about it.

What is Faith?

Is it not simply the recognition of the reliability or the trustworthiness of those with whom we have to do? Why do we accept with confidence a Government bond? Because we believe in the reliability of the Government. Men do not hesitate to put faith in the Government securities, because they believe in the Government that guarantees them. Why do we, without hesitation, put coins into circulation, instead of, as in China, getting a lump of silver weighed and its pureness investigated, before we can negotiate any money transaction with it? Because the Government issues the coin we use, and we use it with confidence and without difficulty. Why do we take a railway guide and arrange for a particular journey, or even, as I am doing, arrange for a journey which will extend over many months, and include Tasmania, New Zealand and America? Well, one has confidence in the reliability of these official publications. As a rule we are not put to shame! We accept their statements and figures, and nineteen times out of twenty, yea, ninety-nine times out of a hundred, we are not disappointed.

Now just as we use a railway guide or a programme of a journey, we must use our Bible. We must depend on God's Word just as we depend on man's word, only remembering that though man may not be able to carry out his promise, God will always fulfil what he has said. We must exercise the same confidence towards God as towards one another. Without confidence in one another the business and the commerce of the world would be impossible. Confidence in God is equally indispensable.

Faith, I have said, is reliance on the trustworthiness of those with whom we transact business. This is very clearly brought out in a passage on which I have already spoken to some in this place—Mark xi. There are two sides of faith. There is the *Godward* side, and the *manward* side. In Mark xi. 22, we read: "Have faith in God." Those of you who have the Authorized Version before you with marginal readings will notice the marginal reading: "Have the faith of God." This is a little more literal. And this again might be abbreviated, and rendered:

"Hold God's Faithfulness."

You want a creed. Here is a short one: "*Hold God's faithfulness.*" You cannot get a better one than this. If you turn to 2 Timothy i. 13 (Authorized Version), you will find the word here rendered "hold," or "have" rendered "hold fast": "*Hold fast the form of sound words.*" The Revised Version simply renders it, "*Hold*": "Hold the form, the pattern, of sound words which thou hast heard from me." *Hold, or hold fast, grasp* God's faithfulness, and you get hold of a

grand truth—one that will carry you a long way, and which you will find applicable to every form of duty, and all circumstances of life, whether temporal or eternal.

Again the same word is in the same chapter of St. Mark, verse 32, Authorized Version, rendered "*counted;*" while in the Revised Version it is "*held.*" The Pharisees were afraid to say that John's baptism was not from heaven, because "they feared the people; for all men *counted* John, that he was a Prophet, indeed;" or, according to the Revised Version, "they feared the people; for all verily *held* John to be a Prophet." Their holding John to be a Prophet, means their reckoning or accounting him to be a Prophet. Let us count God to be faithful, and in so doing we shall find that difficulties about faith disappear altogether. It is a good thing to have done with ourselves and our faith altogether, and to be so occupied with God and His faithfulness that we do not bring anything else into the question. The Psalmist said to his soul: "My soul, wait thou only upon God." When we are reckoning on God *and* His servants—on God *and* on this and that, there is always a weak link in the chain. The "*and that*" breaks down. But God does not break down. "It is better to trust in the Lord than to put confidence in man."—Psalm cxviii. I was told by a Jew—very learned in rabbinical literature—that that was the centre verse of the Bible. And then we are told "It is better to trust in the Lord than to put confidence in *princes.*" They are so diplomatic, which means "double-mouthed." They very often say one thing and mean another. God says only what he means, and so it is better to trust Him, and Him only. To do so is to build upon a foundation that will never bring us to shame.

With regard to the rendering of the phrase, "The faith of God" as "God's faithfulness," compare the Revised and the Authorized Versions of Romans iii. 30. "For what if some did not believe? Shall their unbelief make the *faith* of God without effect?" That is the reading of the Authorized Version. The Revised Version says: "For what if some were without faith? Shall their want of faith make of none effect the *faithfulness* of God?"

The same word, you see, is rendered "faith" and "faithfulness"; and *our faith is the recognition of God's faithfulness;* and it is so blessed to leave our faith out of the account, and to be so much occupied with God's faithfulness that we cannot raise any question whatever. When we have a bank note in our hands, all we attempt to do is to find out of what amount it is. We do not say: "Have I any faith in this note?" We do not raise any objection at all. We only say: "Here is a promise to pay £100" (or whatever sum is on it.) We find out the amount on it, and expect to get it. A person says: "I have had five pounds handed to me," when he gets a five pound note; but he has not. He has only had a piece of paper handed him with a promise to pay "five pounds" written on it. So let us trust God.

The Jews were God's special witnesses to His faithfulness. They are now scattered in this land, and in every land in the world. They are, nevertheless, still witnesses to God's faithfulness. Hundreds of years have passed away, and the Word of God is as true today, and the malediction as operative, as when Moses gave the threatenings and warnings from God. But God's promises are just as true as His threatenings. Whether we believe or not, He cannot be unfaithful; "He cannot deny Himself." It is when God's faithfulness is fully recognized by us that we shall be enabled to rest in quiet confidence and faith that He will fulfil His Word. You are about to set out on a long journey, and expect a train to leave at a certain time. You go to the station a little before the time advertised to *leave.* You are not anxious about it, and do not say, "I wonder if the train is coming." In a few minutes the train comes. You place yourselves in it; and how easily you are conveyed to your destination! You do not require to go in front and pull, or go behind and push; you simply get into the carriage and are carried to your destination. And when you and I rest in the will of God, and trust in the promises of God, we are just as sure of being carried to our destination as we are of being carried to some earthly destination by railway train. If we are in the current of God's will, that will carry us through. Oh, how many times this has been evidenced in the work of the China Inland Mission!

It seemed to be a very hazardous enterprize in the eyes of some. It was simply, however, an act of obedience to God's command—it was simply an act of trust on the part of those who went out believing in the promises of God. He gave the promises intending to fulfil them. Recognize, therefore, that what we have to do in the exercise of faith is to *rest on the faithfulness of God.* Faith must have the living God on which to rest, and rest on the living God—on His nature and His attributes and promises as revealed and declared to us in our Bibles. There is no reason to fear that we shall be disappointed or put to shame, nor to fear that God will not fulfil to the uttermost His promises.

Upon Thy promises I stand,
Trusting in Thee: Thine own right hand
Doth keep and comfort me!
My soul doth triumph in Thy Word;
Thine, Thine be all the praise, dear Lord,
As Thine the victory.

China: Its Masses.

From a paper read at the Second International Conference of the Students' Volunteer Missionary Union, London.

BY MR. MARSHALL BROOMHALL, B. A.

LOOKING at the world in the light of Christ's last command, "To preach the Gospel to every creature," and from the standpoint of a Missionary Union, whose watchword is "The evangelization of the world in this generation," the vast population of China cannot but claim our serious attention.

"CHINA'S MILLIONS."

Some of the best authorities estimate the population of China proper at about 350,000,000, and the dependencies of the Empire at from twelve to sixteen millions more. Let us take a low estimate and say 300,000,000. These incomprehensible figures represent about one-fifth of the total population of the world. Statistics often elude our grasp. Then of the men, women and children now on the face of the earth, for whose souls we are responsible, one in every five is a Chinese.

Is our watchword, "The evangelization of this generation?" Then the masses of China unquestionably demand a large share of our attention. Concerning these masses, let me ask and attempt a very brief answer to four questions:

1. What is their condition, viewed in reference to civilization, the position of women, infanticide, opium, etc.?
2. What is their need, physically and spiritually?
3. What are the facilities for their evangelization?
4. What are the results of past efforts, philanthropic and spiritual?

THEIR CONDITION AS REGARDS CIVILIZATION AND EDUCATION.

From the time of Confucius to the present, the subject of good government and the relations of man to man have been the chief study of this people. It is somewhat popular to regard with contempt every country which falls short of our present ideal, but if China is measured with any other heathen country, or with our own three hundred years ago, the comparison is favorable in many respects. Banking agencies, postal systems, merchants' and tradesmen's guilds, have existed for centuries.

A BUSY STREET SCENE IN CHINA.

AS REGARDS THE POSITION OF WOMEN.

There is no better gauge of woman's position than her nation's marriage laws. The sanctity of marriage and womanhood stand or fall together. In China, marriage is strictly guarded. It is preceded by a betrothal which is legally binding, and concluded with a ceremony of considerable pretensions. For some time after marriage the bride's parents exercise oversight over the daughter's welfare, which is a safeguard against excessive neglect or cruelty. Suttee is unknown. Divorce is not frequent, nor is polygamy by any means common except among the wealthy. Motherhood is highly esteemed, and the mother

of sons is sure of a measure of honour. Dr. Martin says: "Morally, they are China's better half. Intellectually, they are not stupid, but ignorant. What they are capable of may be inferred from the fact that in spite of disadvantages many of them are found on the roll of honour as poets, historians and rulers. Some of the brightest minds I ever met in China were those of girls in our mission schools." Dr. Wells Williams says: "It may even be confidently stated that woman's legal, social and domestic position is as high in China as it has ever been outside Christian culture, and as safe as it can be without the restraints of Christianity." What they need is the ennobling influences of the Gospel, which women alone can carry to China's women.

AS REGARDS INFANTICIDE.

That this is practised is beyond doubt, but to what extent it is difficult to say, as districts greatly differ with regard to this crime. In some districts enquiries have shown that the percentage killed has run as high as 70 or 80 per cent. of all the girls born, while in other districts it appears to be unknown. Mrs. Bishop, in her recently published book, "The Yang-tse Valley and Beyond," says: "I could not anywhere learn that infanticide prevails in any part of Si-ch'uan in which I travelled, and when I told these women of the extent to which it is practised in some parts of Kuang-tong, the remark was: 'Couldn't they sell them for a good price?'" From this it will be seen that in some parts infanticide is not practised probably because the girls can be sold to traders from Kan suh, while in other parts where there are no such markets they are killed. It is, therefore, probable that local circumstances chiefly account for this variation, and not any conscientious scruples.

OPIUM.

Opium smoking is one of the greatest curses with which any nation has ever been afflicted. It has been to China what its Sanskrit name, "Ahi-phena," means, "The venom of a serpent."

How has it affected China?

1. Economically. During the sixty years of the reign of Queen Victoria the total amount of the revenue derived by our Indian Government from the opium trade was over £253,000,000. If the total revenue were £253,000,000, what would be the total amount that exchanged hands when the cost of the article and the merchants' profits, freight, etc., are added? Yet the greater part of this money came from China, for which we have given her a poison. Such a drain of capital from any poor country is enough in itself to bring ruin. But, further, by the opium wars the Chinese Government lost its internal prestige and power to check the local growth of opium. Soil and labour have been withdrawn from other cultivation, and opium demands the best soil and an immense expenditure of labour. The grain supply is consequently scarce, the granaries are constantly empty, and the country lives on the verge of famine. The farmer who grows to sell soon grows to smoke, and the evil has spread through the national life like a rapidly spreading canker, until in many parts it would be hard to find a family which has not been cursed by opium.

2. Morally, the ruin is as great. It is universally regarded as a vice, but so widespread is the evil and so much has the conscience suffered that they are hardly ashamed of it now. All dignity of character and self-respect go. All resolution fails and natural affection ceases, until a man will sell a member of his own household for the drug.

CHINA'S NEEDS, PHYSICALLY AND SPIRITUALLY.

Efficient medical help is one of the crying needs. An immense amount of suffering and misery could be relieved by this. Many, no doubt, take to opium as their only escape from pain which medical skill could alleviate. Medical Missions are doing noble service, but how little compared to the great need. I would especially call the attention of medical students to this grand field for the exercise of their profession for the Lord Jesus, and for the spread of His Gospel in China. Opium refuges are another pressing need. In breaking off opium-smoking the sufferings are often acute, and the patient's resolution feeble. To preach the Gospel of repentance demands that we should help those who would obey. This is, perhaps, one of the most imperative needs and most difficult problems of missionary effort in some parts of China, in some districts it is the problem. Under God's blessing this work should yield good spiritual results. In the district where I have recently laboured, of the 460 church members, fully 300 have been brought to God through opium refuge work.

Spiritually, their one great need is, of course, the Gospel. Apart from this all else is useless. The Chinese have no deep sense of sin, but rather contrariwise. Their position is very similar to the Pharisees of Christ's time. They glory in Confucius and his teachings; they "approve the things that are excellent," yet do them not. One can almost hear them say, "We have Confucius to our father," as though that freed them from all sin and made them the beloved of heaven. As the Pharisees revered Moses and the prophets, yet violated their commandments, so the Chinese venerate Confucius and his teachings, memorising it, swearing by it, yet living in utter contradiction to most of its precepts. If people at home are called "Gospel hardened," then we may call the Chinese "Ethic hardened." Nothing but the knowledge of a personal God can vitalize their drugged consciences. China illustrates the fallacy, some would have us believe, of the efficiency of a system of morality which has no personal God.

FACILITIES FOR EVANGELIZATION.

In the providence of God there are many things which greatly facilitate the evangelization of this vast multitude. It is often pointed out that the work of the early Church was favoured by the universal government of the Roman Empire and the almost universal use of one language. These advantages we enjoy in China. Imagine how the difficulties would be enormously multiplied if these 300,000,000 people were broken up into small states under different governments, and with different languages.

Again, the accessibility of the people greatly facilitates our work. Now that the official barrier has been broken down and we enjoy an open door, we can get into the closest touch with the people. The people are sociable, and are not hampered by any system of caste.

RESULTS OF PHILANTHROPIC AND SPIRITUAL WORK.

Philanthropic. Medical help was probably the first form of philanthropic work in China. Dr. Morrison started dispensary work in Macao as early as 1820, and

Dr. Parker commenced hospital practice at Canton in 1835. We are told that at first the experiment was considered hazardous by the foreign community, and was looked upon with suspicion by the local authorities. The appreciation by the Chinese people, however, has been wonderful, and there is every reason to believe that these means have been used of God to remove suspicion towards them. Besides this, a number of foundling institutions have been established, of which the Berlin foundling home at Hong-kong is one of the largest. The testimony of some missionaries is that infanticide has decreased in consequence of the good example and teaching of the Church. There are about ten asylums for lepers, and seven or eight schools for the blind. At Chefoo there is also a school for deaf mutes. During the war between Japan and China opportunity was afforded for Red Cross work. The Chinese Government showed its appreciation by conferring "The Imperial Order of the Double Dragon" upon eleven of the physicians engaged in this work of mercy.

Another form of philanthropic effort has been famine relief. During the famine of 1877-8, when over ten millions of people died, a sum of about £100,000 was distributed as relief. Such work cannot have been waste effort, and the fact that the Missions in the districts helped have reaped richer spiritual harvests than in many others confirms this belief. It is a significant fact that last year during the famine in Ho-nan and North An-huei two sums of Tls. 5,000 were given by the Chinese to the China Inland Mission and another Society, the name of which I forget, for distribution among the sufferers, independent of religious test, rather than distribute these sums through the medium of their own officials. This is a striking testimony to the confidence of the Chinese in the sincerity of missionary effort.

Of spiritual results it is not easy to give an adequate idea. The influence of Christian truth is always far greater than any figures can show. At home the proportion of communicants to church-goers is small, which fact we must bear in mind when estimating statistics of communicants abroad. Another fact to bear in mind is that in Missions abroad all figures show aggressive work, while home figures include many brought into the Church through home training. Let us deduct from our home Churches all children of godly parents, and ascertain what results have been obtained by aggressive work among the godless, and we shall probably better realize what God has done among the heathen.

In 1842 there were only six converts in China. At the first general Conference of 1877 there were 13,035. At the second general Conference of 1890 there were 37,287. The last accessible returns from all Missions, which come up to about 1897, were 80,862. And we may safely say that now (1899) there are about 100,000. From 1842 to 1890, nearly fifty years, an increase of 37,000, and from 1890 to 1899, less than ten years, an increase of about 70,000. Let us thank God for these encouraging figures. But what are 100,000 among 300,000,000?

Now it would be possible to make an appeal based upon the needs of China or upon the opportunity now afforded us, or because of China's future and influence upon the other nations, or because of the great wrong we have done China, but I forbear. As a Missionary Union we face the world, and stand by the simple command of Christ, "Preach the Gospel to every creature." Here are plain facts to say we have not done so; here are plain facts to show we might do so. He who gave the command has opened the door which none can shut. What shall the answer be? We have before us just now an illustration of how wealth and lives can be lavishly laid down for our Empire. Shall we be less devoted for a Kingdom more comprehensive, more beneficent, even the eternal Kingdom of our Lord and of His Christ?

Debtors to All.

BY MR. F. C. H. DREYER.

THE Chinese tell how, twenty years ago, when millions were starving in the great famine in inland China, the Empress Dowager stood one day holding a shoe of silver (fifty ounces) in one hand and 200 cash (worth one-sixth ounce of silver) in the other, exclaiming with tears in her eyes, "Alas! for every shoe of silver I give for famine relief my people will not get 200 cash." She knew that unscrupulous officials would enrich themselves from her bounty, and withhold bread from the famishing multitudes. This incident may only be an invention; but is there not in it a moral for us? In our ready condemnation of such heartless officials may we not be pronouncing judgment upon ourselves? Is there not to this day a spiritual famine in many lands? Are not you and I and all disciples commissioned to bring the Bread of Life to perishing multitudes? Can it be said of us as of that woman who regarded nothing too precious for Jesus, "She hath done what she could?" May not our Saviour also be grieved at our unfaithfulness in only passing on to the few what was intended for the many? Were someone to entrust us with a sum of money to be distributed among the poor, we would feel in honour bound faithfully to carry out the kind donor's wishes, and we would disdain to withhold a cent from those for whom the money was intended. Why do not more of us practice this principle with regard to the Gospel? "It is required in stewards that a man be found faithful." It was this that made Paul say, "I am debtor to all . . . therefore as much as in me is I am ready to preach the Gospel to you also." Are we not each in our own measure debtors as well as Paul? Have we that same readiness to do all we can to bring the Gospel to others? Are we willing to make the same sacrifices, nay, a fraction of the sacrifices that Paul made, in order that the Gospel, which "is the power of God unto salvation to everyone that believeth," may be proclaimed to every creature? These are solemn questions, well worth careful consideration. Truly, some of us, "do not well: this is a day of good tidings, and we hold our peace . . . now, therefore, come that we may go and tell," 2 Kings 7 : 9.

A Fruitful Itinerary in Kiang-su.

BY REV. GEO. ANDREW, IANG-CHEO.

"From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering, for my name shall be great among the heathen saith the Lord of hosts."—*Mal.* 1 : 11.

SINCE coming to An-tong I have had good times preaching on the streets, etc., and with the evangelist and colporteurs over the Bible.

Last Saturday week (September 30th), Miss Oakeshott, my wife, Evangelist Sang, and myself, went to Ts'a-miao, thirty li to the north. We have there a little mud-walled, straw-thatched chapel, which will seat about thirty people. On the Saturday evening we had a prayer meeting. Next morning the Christians and enquirers gathered from various points of the compass, and we had a good day. The chapel was crowded. In the afternoon we gathered round the Lord's Table, after which five persons enrolled themselves as enquirers. On Monday morning Miss Oakeshott and my wife returned to the city. Evangelist Sang and I, accompanied by several Christians, went to a market. A stool was borrowed for the preacher, and the Gospel was proclaimed.

DR. WILSON'S CARTOONS—

subject, Prodigal Son—we found very helpful. Some of the Christians joined in witnessing for the Lord. Then a few of us adjourned to a restaurant, and after dinner the evangelist and I rode off twenty li to the west to the house of an enquirer. Here we were received very cordially. An old lady, eighty-four years of age, has been, or is being brought to the Lord. She does not understand very much, but knows something of prayer, and of salvation in Jesus. It was a joy to meet her. I think she had not seen a foreigner before.

Then we went two or three li, to the house of a Christian, and had a time of conversation with him and his old mother. The Lord bless her! The walls of the house were adorned with sheets of paper on which were written truths which our good brother had learned out of the Bible. When he was converted his wife strongly objected, and did so in decidedly unpleasant ways. These objections were continued for quite a long time, but at last the Lord overcame. When I was at the house several years ago she was quite changed. She, too, had been converted. After a time she became ill, and was then taken home to glory. On Tuesday morning

WE VISITED ANOTHER CHRISTIAN HOME

How pleasant it was to go into this little farmer's house, and find the Ten Commandments and Christian scrolls hanging on the walls, and not a vestige of idolatry about the place. When we were about to leave, our donkeys were brought round, and we two ambassadors mounted, directing our course eastward, some twelve or thirteen li, to a market town, Ch'ien-chia-chih-tsi. We dismounted at the gate entrance to the town, and led our faithful steeds to the other end, followed by I don't know how many people—a regular swarm of them. They listened to the preaching well. A dear old Christian man, named Tsang, joined us, and we had a good time. Amongst the listeners was one old woman, who had been a vegetarian for thirty years. She became quite interested in what she heard, and bought two tracts. I suppose she stood there an hour and a half, asking questions and listening. Here we left the colporteur to continue preaching and selling books, and we rode off to the house of a man accepted for baptism. Gathering the family together, we had prayer, and then returned to the chapel. Thursday was a high day here. In the morning we had a service, at which two enquirers were accepted for baptism; three had been previously accepted. It was a great joy to baptize three men and two women here. Some of the Christians returned to their homes on Saturday others returned to-day.

I am glad the work is spreading so in the country, but sorry the people in the city remain so indifferent.

Would You?

"What if your own were starving,
Fainting with famine pain,
And you should know
Where golden grow
Rich fruits and ripened grain:
Would you hear the wail
As a thrice-told tale
And turn to your feast again?

"What if your own were thirsting,
And never a drop could gain,
And you could tell
Where a sparkling well
Poured forth melodious rain;
Would you turn aside
While they gasped and died,
And leave them to their pain?

"What if your own were darkened,
Without one cheering ray,
And you alone
Could show where shone
The pure, sweet light of day;
Would you leave them there,
In their dark despair,
And sing on your sunlit way?"

From *The Vanguard.*

PREPARED FOR RAIN.

Three Baptismal Testimonies.

BY MR. STANLEY P. SMITH, LUH-AN, SHAN-SI.

THE following testimonies to the power and grace of the Lord in the lives of these three Chinese Christians will be read with interest, and will, we trust, evoke prayer not only for these men, but for the native Christians generally in China, that they may continue steadfast in the faith.

CHAO-CHUNG-HSIN.

"Some years ago a man named Wang-t'ien-shun, in our village, used to exhort me to repent and believe in Jesus, but I did not understand; he afterwards gave me a New Testament; that was in 1896. I had noticed how the Christians turned a deaf ear to the cursing they received. One day in the spring of 1897 I was much struck by the passage in Matt. 19: 27-29, 'Lo, we have left all and followed Thee. . . . every one that hath left houses . . . for My name's sake shall . . . inherit eternal life'; then in my heart I made up my mind to follow the Lord. Still my father persecuted me, and would not let me go to worship. In 1897 (November) I came to the Mission premises, lately having been cook in a native kitchen. My duties there are trying, and often is my pride tempted to rise, but the Lord has taught me to look upon these trials as my true friends, being meant of God to break down my pride and self-life. I have been much blessed in reading the Word. Matt. 6 : 4, 'Thy Father which seeth in secret,' came home to me with much power, teaching me I must walk before God in humility and holiness. During last year, too, I have been blessed in the matter of prayer. Formerly I felt God didn't hear my prayers: it was as if they didn't ascend; but now I feel they go up into His presence, and He hears me. I constantly pray Him that my old man may be kept mortified and not come to life again. I am thankful that the Lord has given me the name of 'faithful' in my baptism, and I ask that He will make me 'faithful unto death, that I may receive a crown of life.'

As I write he is out on a four days' preaching tour with some other Christians; these days while out he foregoes his wages, hiring another to do his work.

KO-REH-HSIN.

"I well remember the day when Pastors Smith and Hewett, with some natives, were preaching on the street. As one native was preaching I reviled him and the others. Pastor Smith said: 'Brother, you must not use such words; you have a soul, and others cannot die for you as the Lord Jesus did.' In 1897 I began to go to the church premises, and keep the Lord's Day. When there Mr. Chin told me about the putting away of idols. I went and told my step-mother that they were false. In the eighth month Chin and Wang went to my house. My mother raged; Wang exhorted her, but she got more furious. My neighbors then forbad me to go, and asked me why I went. Alas, I was afraid and didn't tell the truth. I answered, 'To read.' Then they said, 'Go to the school opposite.' I went there for two days. Then other church members came to my home, and my step-mother raged worse, cursed and swore. She then drove me out of doors, refusing to let me have any extra clothes, and refusing to let me have my cobbler's tools. I fled to the church premises. Pastor S. being out preaching, Mrs. S. took me in. After a little, the pastor got me some tools to work with, and I have been doing cobbling since, living on the church premises, my step-mother absolutely refusing to let me live at home.

"Last year I had a very bad cough, spitting blood. The pastor and another church member prayed for me in the kitchen, and since then I got well, and have had no return of it. It was after that experience I got to know the power of the Holy Spirit dwelling in my heart, and He has been teaching me not to rely on myself. Since then I got to know that the Kingdom of God was within me."

MRS. LI.

Mrs. Li went to Miss Gates three years ago to do work. She says: "At the end of the year my boy fell sick with a very bad leg. He went to the North Street, and was attended to, but did not get better. One night, Miss Gates said at prayers that God was Almighty, and could heal my boy. Though I did not know what to do, or how to pray, I went to bed, and all of a sudden I seemed to hear a voice saying to me, 'God is Almighty.' I could not but kneel down and pray to God, and in a few days my boy came to say that his leg was well. Though I had heard the Gospel for six months, I did not till then know what it was to get hold of God, but from that time I received great profit to my soul. I believed God was great and true. I gradually began to take in truth at morning and evening prayers at the South Street. Before I left the employ of the ladies I knew I ought to unbind my feet, and before a month had gone I decided to do so, and did it on one Lord's Day, after talk with Miss Gates. When my husband saw my feet unbound he was very angry. I went home and did work for the villagers; then my husband left for Shantung to see my son. On coming back he quarrelled with me, pulled me out on to the street, and beat me for unbinding my feet and becoming such a fool. After this, when I was in the city at the North Street washing clothes for Mrs. Glover, I heard my husband was pulling down our nice house." (This Mrs. Li is a very lady-like person, and both were once well-to-do, but her husband became an utter opium sot, and took to thieving, forgery, and pulling down his house to make a little money somehow to procure opium.) "I went home and saw him doing it, but did not even cry, for the Lord's joy was in my heart, and I knew earth's treasures were nothing because I had the Lord. In three months my husband was dead."

Without wishing to burden the reader, may we ask you to pray one prayer from the heart, that God will keep these and "work" in them that which is well pleasing in His sight through Christ Jesus?

"The Grace of My Heavenly Father."

From "The Regions Beyond."

IN a small country town of North China old Mr. Li sat alone over the brazier in his little ground-floor room trying to warm his hands—the short-nailed hands of a Chinese toiler. Things had gone hardly with him lately, and now, old, infirm, childless, as he was, starvation stared him in the face. The future was black—he preferred to look back upon the past.

Mr. Li had heard the Gospel late in life, for in his youth the messengers were few, and it was long before they penetrated to his remote village; but when he heard it, he accepted it with whole-hearted devotion. He was a poor labouring man then and had never learnt to read or write; but he saw how the Book could bring the message of joy to thousands whom the voice of the foreign teachers could never reach. And, therefore, as long as health and strength remained, he spent them in hawking the precious publications from door to door through his own Province of Shansi.

It was hard work. The teeming millions of the Chinese choose rather to congregate along the river banks and in walled towns. His own district was woody, mountainous, and thinly populated. Colportage meant long days of dreary wandering, with a load that scarcely grew lighter in a week, for the rural population cared little for books, and detested foreign notions.

Often he would pause to rest in the mountain track above his native place, Ioh-tang, and look down at the little city nestling in the woods, its walls almost hidden by the old gnarled trees growing in their crevices. When he looked down upon the little town, it was only to think with a heavy heart about his cousin, also named Li, his nearest surviving relative, who was living there as a Buddhist priest.

Every time he passed that way with his pack he put up at his cousin's temple or monastery, for in China the "joss-houses" are places of public entertainment, like the hospices of mediæval Catholicism.

When he was questioned about the contents of his load, and the objects of his journey, he would speak to them of the wonderful new religion preached by the foreign teachers—one which not merely imparted barren moral precepts, but promised strength to follow them, and pardon for the past, through the all-embracing love of a Heavenly Father and Redeemer.

"Our religions," he would say, "bid us climb out of the pit. The Jesus religion lifts a man out of it."

As time went on the circle of his hearers increased, and the "doctrines" grew familiar to the more pious and intelligent among them. But few, indeed, were found to accept the offer of salvation. Most rejected it, and none more bitterly than his cousin, the Buddhist priest.

"I am a read-book man," he would say, "whilst you, my venerable relative, are one of the unlearned. How should you presume to teach my unworthy self? Besides, how can I need the JESUS doctrines when I have my own? 'True doctrines,' saith the classic Su-tong, 'inspire lofty natures with love for heir fellow-men,' and what more can yours do for me?"

Time went by. Old Li grew too feeble to bear his load of books, and in order to maintain himself and do good at the same time, he took charge of a refuge for curing opium-smokers. Unfortunately this did not attract enough patients to pay its way. His little house stood empty, for he had neither wife nor child to share it. Nothing lay before him but bankruptcy and beggary.

His cousin, the Buddhist priest, however much he might hate the teaching of the "red-haired devils," had a kindly heart and strong family affections. Himself a lonely celibate (in accordance with monastic rules), he clung to his elder relative, and brought him nourishment during several weeks. The latter greeted his benefactor with "chin-chins," that is, shaking his own clasped hands close to his face. But as the food was handed to him, the old man always bowed and said: "Tien-Fu-tih-en-tien"—"The Grace of my Heavenly Father."

One day the priest took him up sharply.

"Your Heavenly Father's Grace? Who is your Heavenly Father? I am the person you ought to thank. I bring you this food to save you from starvation, and all you say is, 'Tien-Fu-tih-en-tien.' You should say, 'Pai-t'oh' (thanks for favours received), and say it to me."

"Ah, no," answered the old man. "The sound of your honourable footsteps is welcome whenever you enter this contemptible dwelling. But it is the Lord who sends you."

"Very good," said the priest. "You k'eo-t'oh (prostrate yourself) to your Heavenly Father, whom no one can see nor believe in, and on me you barely bestow chin-chins. I'll not bring you anything more, and then see how you get on."

He kept his word. The next week went by, and the small provision dwindled till the last morsel was gone. And that is why Li sat alone in his room, as he warmed his wrinkled hands at the charcoal brazier—his only earthly comfort. He had prayed and hoped against hope that the threat would not be carried out. But the usual day and hour for his cousin's visit had gone by. Nothing more could be hoped for in that direction. Old Li could not quote the classics like his cousin, but a better word came back to his memory, a word from the blessed Bood he could not read, but had often heard and learnt by heart.

"Look at the birds of the air: they have neither go-down nor rice-house, yet your Heavenly Father feeds them. Are ye not much better than they?" and he remembered how the birds fed by God had in their turn been sent to feed His servant, Elijah.

"There is nothing for it," he said to himself. "I must look only to God. If he fail me, I shall starve." And kneeling on the k'ang he poured out his petition to Him who gives to all their meat.

Suddenly a great noise out in the yard broke in upon his prayer. He went down to find out the cause, and as he opened the door, to his astonishment a large cob of maize fell at his feet. He looked up, and over his head saw two vultures fighting and screaming in the air. Had they dropped it? He took a hasty step forward, and as he stooped for it he found a piece of mutton which had evidently been dropped earlier in the fray. The birds of prey had again been made the ministers of Providence.

The Chinese are never over-fastidious in diet, according

to our ideas. Li gratefully picked up the unexpected gift, put the pot on the fire, and while the food was cooking knelt once more to give thanks for "the grace of his Heavenly Father."

While he was thus engaged, in came the priest. His conscienee had not been at rest concerning the needs of his poor elder cousin, so concealing a package of food in his long sleeve, he found his way to the latter's abode, and saluted him with :—

"Chin-chin, venerable uncle. Where is God ?"

With delight the old man raised the pot-lid, and showed his relative the wonderful and timely provision made for him by the Heavenly Father.

When the priest had heard the story, he silently withdrew the parcel of food from his sleeve, presented it, and walked away perplexed.

His belief in his own creed was shattered by this proof of God's faithfulness.

Before long he had forsaken the priesthood and idols which he had served for thirty years. Li is now a deacon of the Christian assembly in Ioh-tang, which numbers forty communicants.

Mr. Li senior, though very old and too feeble to shoulder his pack, still wanders about the country wherever and whenever he feels the call to preach the Gospel.

THREE LAMBS OF THE MISSIONARY FLOCK IN CHINA. PRAY FOR SUCH !

A Forceful Native Preacher.

BY MRS. G. DUFF, NAN-K'ANG.

A WEEK ago Wednesday we, the children, Miss Reid and myself, visited a clan away in the foothills where the white earth is got for making crockery, and as I had only been there once before the people were slow to invite us to sit down. However, I asked for a few stools, apologizing, at the same time, for giving trouble, and soon the women came running with them to the dryest place in the large clan yard, where all, both great and small, came to see and hear. I had not said much when a very old man began to warn the women not to listen, as Jesus was a very undesirable name for the Chinese, though it was all right for the foreigners to trust Him, etc. I gave him a straight talk through the women gathered around us, and when we got up to go I could not help speaking personally to the old man, showing him how

WRONG AND FOOLISH

it was to express himself publicly and loudly on a subject he knew nothing whatever about. He consented quite agreeably, and got over his dislike e'er he left, and said he would visit our hall on the street and hear "the teacher" on the subject. I notice there is something to praise the Lord for every time we go out, though we do not see souls turned to God. Please do ask nothing less for us than the true turning away of souls from idols to God; our hearts yearn for this.

At present we have real aid from our Evangelist, who is a true helper, and is gifted in many ways; and our dear Deacon Liu is also a real help. I love to take Deacon Liu along to Fen-lu-p'ai, he is such an original speaker, and uses so many of his own bright, clear illustrations. He is a merchant on our street, and a real witness to the truth and power of the Gospel. But he ought to be a preacher, or the president of a good Christian school somewhere. He talks at the chapel for an hour and a half, or two hours, with as much ease as one can imagine, and

KEEPS UP THE INTEREST

all the way through. He can express himself so fully, and he never lacks just the illustration needed to make clear his point. His illustrations sometimes amuse us very much, and we are glad of a "big sleeve" to hide it. He will tumble a four-legged stool down on its side, and ask somebody if she or he thinks it has power of itself to get up again. Of course they say it has no power whatever; then he will tell them that we are just like the stool—down in sin, and have no more power than the stool to help ourselves to set this matter of sin against God, right. He crouches down on the platform, and mimics the beggar at the door beseeching the house you live in for rice, or money, being blind to the presence of host or hostess; then tells them that is a true picture of themselves beseeching benefits from heaven and earth, which is God's throne and footstool, while they ignore God Himself,

STRING OF ILLUSTRATIONS,

all so original and clear, from the beginning to the end of his talk, and all present listen well to him. Then his whole life has a true ring about it, and one wonders he has not been blessed with more souls. He has a nice family of three boys and two girls growing up, and we hope they will be a great help in time. Please pray for him and his family, especially his wife, who is not as bright or spiritually-minded as we should like to see her

Two Chinese Christian Women in Cheh-kiang.

BY REV. J. MEADOWS, SHAO-HSING.

WE had the pleasure of baptizing six persons yesterday, five men and one woman. This woman is fifty-one years of age, and has heard the Gospel more than four years, but did not decide to join us till the fifth moon of last year, from which time she has been a regular attendant at the Sabbath and other services. Her hearing the Gospel so long has really been to her profit; the number of things she gave us in substance instead of the very text itself, which she could not remember—for she cannot read a single letter—was quite surprising and most interesting, to us at least. When asked what Jesus was to us, she answered at once, "Elder Brother!" and, "What did He go away to heaven to do for us?" "To build a house for us, to be sure." "How came you to decide for Christ?" "In my own house in the fourth moon of last year the Holy Spirit came to me and influenced my heart, and I prayed to God to have mercy on me, a sinner." "Do you love Jesus, really love Him?" "If I did not love Him better than anybody else I would not have come all this way on foot (she had walked twenty li with her small feet) in this rain and on such dirty, muddy roads!" "Have you any merits? Do you think by walking all that way that you have thus acquired some merit, and so recommended yourself to Him?" "If that is merit, I can acquire lots of such in the Buddhist religion, and need not come and trust in Jesus shedding His blood on the cross for sin." This woman really

PLEASED AND SURPRISED US

all by her answers; but the most wonderful part to me was that she was away from the chapel and the preacher, and in her house, amidst unsympathizing and even hostile friends and relatives, she quietly and secretly decided to give herself to prayer and worship of the true God. She says, "What I had heard of the true God all these years seemed to come all in a mass into my heart, and made me pray to the true God." Yet she did not begin to come regularly to service for a whole month after this! This took place in the fourth moon. It was in the fifth moon we sent the Bible-woman, Mrs. Nying, to this village, and then she decided to join us in regular worship; but her husband would not let her attend in peace, and strenuously opposed her coming to us in March last to be examined, and exercised all his influence and authority to prevent her coming, until my daughter, Mrs. Warren, paid her a visit in her own house, and spoke to the husband, and exhorted him to come to Jesus also. "From that day to this," she said, "my husband's attitude has been entirely changed towards me, and now he allows me to do as I choose."

The five men were all good cases, well tested, so far as one can judge.

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Since I wrote you last I have been to Mo-ko and examined the candidates. We had the joy of baptizing nine persons, two women and seven men, making in all fifteen baptisms in this visit, for which we praise God most heartily. One of the two women baptized is a widow, and her husband was a member of the Mo-ko Church. He used to be very well off, and had the rank of a Literary Graduate (B.A.). However, before he heard the Gospel, he ruined himself

BY GOING TO LAW

with several leading men of the clan. They had wronged him; but he was exhorted over and over again by our Mo-ko friends to stop going to law and become a Christian, for, said they, if you win it will be a small pittance you will obtain after all; it will not be so much as the interest on the capital or principal you now have in the bank. He would not listen; he lost most of his money, but he won the suit, and had no money left for his burial services! He died last year, after having entered the Church, a broken-hearted man. Now his wife had heard the Gospel, more or less, for several years; but she was hard as stone until her dead husband lay in the coffin before her and her only daughter of sixteen years. Not a single soul of either the clan or her neighbours would move a hand to carry the coffin to its last resting-place. They all looked upon the dead man as their enemy—a man who had gone to law with them so long before he joined the Church, and then afterwards threw over his ancestors' and country's religion to submit to a foreign devil's religion! Well, such a man must be their enemy. And they gnashed their teeth on

THE TWO LONELY

mourners, and demanded, first, 500 cash for each man who should help to bury him, and second, the women must kneel first and bow to each one of the clan who might help. In this dilemma and distressing circumstance, several of our Mo-ko brethren appeared on the scene, never suspecting but that all aid would be given to the widow to bury her dead. They were mistaken though; not a hoe, nor a spade, nor any kind of implement whatever would the clan or the neighbors lend our brethren who were ready to help with the burial. They live several miles off. Our Mo-ko brethren are not sentimentalists in any shape or form, and they don't stick at small difficulties, so they carried the coffin bodily, and began to dig the grave with their hands. They went at it with a will, till one of the heathen neighbors, whose house was not far distant, shouted out, "It is sufficient; I cannot bear this any longer. I have implements to lend you!" and he ran and got them all they needed, and the rest of the work was completed comfortably. But the widow woman, all this time, was pondering these things in her heart, and there and then decided to trust in the living God and His Son Jesus in future. From that day to this she has been an earnest, consistent Christian, and the Church received her, and we baptized her with eight others, on Sunday last, October 30th. "Praise God, from whom all blessings flow."

Motives for Service.

Three motives in Scripture constraining us to evangelize the world:

1. The command of Christ, Matt. 28 : 19, 20.
2. The compassion of Christ, Matt. 9 : 36.
3. The coming of Christ, Acts 15 : 13-17.

Tidings from the Provinces.

CHEH-KIANG.

Wen-chow.—Miss Stayner, in her report of the Boys' School for the year 1899, writes: "Looking back on the past twelve months, notwithstanding all disadvantages, the school having passed through several persons' hands, we see much that is satisfactory, especially in the progress and conduct of the elder Christian boys. Five of these received first prizes for conduct, the teacher had no fault to find with them, the head boy, U-sin being specially commended. The one other Christian lad, who receives a second prize, only failed by one act in gaining a first and is also highly spoken of by teacher and matron.

"In the study of Christian and native books the teacher again has a good report to make, and, indeed, of two of the boys who received first prizes he has nothing but good to say. One of these, Zaih-tsz, the teacher says is naturally not very bright, and so a good example of what earnest application can accomplish, placing him equal to U-sin, naturally a clever boy. Another less pleasant example is that of Kwaih-sang and 'Oh-shang, the two young lads who came out at the wrong end of the list, who are much the sharpest in the school; and yet, alas! thus failed conspicuously through lack of diligence.

"For six or seven months the head boy has taken a Bible class with the whole school every Sunday morning; and it was very nice to see the good influence he had upon them and the way he managed to keep them quiet and hold their attention. He and Zaih-tsz have also several times, in lack of a regular preacher, gone down to our South Gate chapel to lead the Saturday evening prayer meeting, and I believe have done so satisfactorily. We feel the more thankful for this, because these two and one other are leaving the school now, having had their three years of study, and we are hoping that soon they may become voluntary preachers, going out Sunday by Sunday to take services in different villages.

"We would ask special prayer for the three oldest boys, who leave us now to return to their country homes, that they may let their light shine brightly, and if it be the Lord's will, may soon be led out into definite work for Him. Also please pray for another Christian, one of our little city boys, who does not return next year either, that he may not be led astray by heathen comrades, but be enabled to stand firm and keep his Sunday quite free for God's service. We would be grateful, too, if you would join us in prayer that the next year may be one of greater spiritual blessing in the Uen-cheo Boys' School."

HU-NAN.

Ch'ang-teh.—Mr. Clinton, writing on January 1st, says: "This last quarter has been a pretty full one. Mr. Bruce occupied the front hall each morning until he left for Shih-sheo, and I canvassed on quite a few streets. Both of us had good times, and also fairly good sales in numerous places.

"A little party in a tea-shop would have me sit down with them, and I had a most interesting hour, sipping tea, cracking nuts and explaining the doctrine. I sold about two hundred cash worth of books to that group, and one of them took me along to a paper warehouse, introduced me to a friend, and I sold half a dozen more books there before I left. Another, quite a gentlemanly looking man, seeing me coming along, offered to help me to sell my books. I had numbers of most interesting conversations with all classes; even our banker was very chatty one day, and assured me that we would get followers if we stayed long enough. We seem to have a host of friends amongst the boys of Ch'ang-teh. I feel convinced that the feeling towards us is friendly.

We are glad to hear that a more suitable house for the work in Ch'ang-teh has been secured, and on taking possession of it our friends were given a most cordial welcome to the new district, and the services were being well attended.

Personal Items.

BIRTHS.

On December 15th, at Han-chong, the wife of R. T. Moodie, of a daughter.

On January 4th, at Dunedin, New Zealand, the wife of J. H. Todd, of a daughter.

On January 17th, at Sin-ch'ang, the wife of J. A. Heal, of a son.

On January 18th, at Ch'ong-k'ing, the wife of B. Ririe, of a son.

On January 27th, at Chin-kiang, the wife of A. Gracie, of twin daughters; one still-born.

MARRIAGES.

On December 25th, at Pao-ning, R. W. Middleton to Miss M. A. G. Jose.

On January 4th, at Pao-ning, James C. Platt to Miss E. Hunt.

On February 9th, at Shanghai, Robert Gillies to Miss V. A. Russell.

DEATHS.

On December 2nd, in New Zealand, Mrs. W. S. Strong.

On January 14th, at Wuhu, the infant son of G. and Mrs. Miller.

ARRIVALS.

On January 20th, A. O. Loosley, from North America.

On February 3rd, Rev. John McCarthy, from England, via U.S.A.

On February 11th, E. and Mrs. Tomalin, H. F. and Mrs. Ridley and two children, Misses A. M. M. Gower, M. Goold, L. Richardson, G. M. Blakely, G. Dring, E. A. Shepperd, J. Carmichael, E. A. Fishe, M. H. Fishe and N. E. Fishe, from England.

Baptisms.

The following baptisms have been reported in February.

SI-CH'UAN,	Pao-ning	1
KUEI-CHEO,	An-shuen	8
CHEH-KIANG	Song-iang (outstation)	4
	Siao-mei	2
	Ch'u-cheo	2
	Long-ch'uen	1
	Ning-hai	9
	Total	27

Monthly Notes.

IF ANY OF OUR FRIENDS living in or near Chicago, Ill., or New Haven, Conn., desire the service of speakers at missionary meetings, they may obtain the same by addressing Mr. A. W. Lagerquist, 80 Institute Place, Chicago, or Mr. H. A. Sibley, 244 Orchard Street, New Haven. These brethren are two of our Missionaries now at home on furlough, and each will be glad to serve in giving missionary addresses as opportunity may be given them.

At several places where a number of our Prayer Union friends are located there are held monthly meetings, with the specific purpose of offering prayer in behalf of China and the Mission. We have found that our hands have been much strengthened in God by these meetings, and we covet having other similar gatherings established where any of our Prayer Union friends are residing. We are not concerned about securing large meetings at any one place, and shall be thankful if only the scriptural "two or three" are gathered together. Will not any friends who think that they may become instrumental in securing such meetings communicate with us, that we may confer with them relative to the necessary details of organization.

It was our privilege to welcome to Toronto upon Saturday, March 31st, our dear friends, Mr. Walter B. Sloan, Secretary of the Mission in London, England, and Mr. G. Graham Brown, Secretary of the Auxiliary Council in Glasgow, Scotland. Mr. Sloan and Mr. Graham Brown are on this side to attend the Ecumenical Missionary Conference, and they were able to come here sufficiently early to spend some days with us before the Conference begins. We have had great joy and blessing in the fellowship thus granted to us; and we have again realized how great is the advantage, in the unifying of our service for Christ, to have those who represent the Mission in other parts united for a time with us. Mr. Sloan and Mr. Graham Brown have held a number of meetings since being in Toronto, and their ministry has been deeply appreciated. We are glad to add that our brethren expect to return to us after the New York Conference, in order to take part in our Anniversary Services.

It is with deep and grateful joy that we record the fact that the Rev. and Mrs. J. Hudson Taylor and Dr. and Mrs. Howard Taylor arrived safely at San Francisco from New Zealand upon the 6th inst. Once more the Lord has preserved our beloved General Director through the perils of ocean travel, and has spared his life to us for further usefulness and blessing. We praise God fervently for this new mercy shown to him, and for the like mercy granted to those who have journeyed with him. May the good hand of the Lord continue upon our friends as they travel eastward across the continent to Chicago and Cleveland, and thus to New York. We earnestly ask our praying friends to remember Mr. Taylor and his companions, that they may be prepared by the Spirit for the various meetings which are before them.

Final arrangements have been made in connection with the services which Mr. Taylor and party will hold in New York and vicinity, and we would announce these as follows: On Sunday, April 22nd, the friends will be at the West Presbyterian Church, 42nd Street, New York City, Mr. Taylor preaching in the morning, and Mr. Taylor and Dr. and Mrs. Howard Taylor speaking in the evening. On Sunday, April 29th, they will be at the Central Presbyterian Church, West 57th Street, New York City, Mr. Taylor preaching in the morning, and Dr. and Mrs. Howard Taylor speaking in the afternoon. On Wednesday, May 2nd, Mr. Taylor, Mr. Sloan and Mr. Graham Brown will be at Princeton, N.J., where a general missionary meeting will be held in the evening.

The Annual Meetings are advertised at large upon the opposite page. As there advised, we hope to hold these upon May 10th, afternoon and evening, at the usual time and place. Will not our friends in and near Toronto give us the pleasure and encouragement of their presence on this occasion? We desire to gather together for praise and prayer, and earnestly covet the fellowship of our friends in such, that the Lord's name may be renewedly honoured amongst us, and that we may be once more consecrated by the Spirit unto the holy service of evangelization committed to us. The past year has been one of unbroken blessing, and we hope that the meetings to be held will be a new starting point for another year of even increased blessings.

Recent news from China tells us of the serious illness of Mr. T. Urry, of Tai-cheo, Cheh-kiang, and of the falling asleep of one of the leading Missionaries from Scotland, Rev. George Hunter. This last is a severe blow to the Mission, Mr. Hunter being a chosen worker, and having charge of our recently developed service in the north of the long-closed province of Hu-nan. We are thankful to add that Mr. Urry at the last report was somewhat better. He was at Shanghai, and was being tenderly cared for there. May God in His mercy spare this life, if it be His will; and may He ever glorify Himself in us as a Mission, whether it be "by life or by death."

The Ecumenical Missionary Conference will convene in New York City upon Saturday, April 21st, and will be continued to and through Tuesday, May 1st. Preparations are being made for a great gathering, and there is abundant promise that the meetings will be notable ones from every standpoint. The programme has been skilfully arranged, and it covers almost every important topic connected with the problems of missionary service at home and abroad. It is our hope that the speakers who have been chosen will be fully impressed by the great solemnity of the occasion, and will be enabled to magnify in all their addresses the great Head of the Church, who alone is worthy. Prayer is urgently asked for the Conference, that this hope may be realized. May we advise any friends who may wish to minister to the financial needs of the Conference that they may do so by remitting to the Treasurer, George Foster Peabody, Esq., 150, 5th Avenue, New York, N.Y.

CHINA'S MILLIONS

Annual Meetings of the China Inland Mission.

Held on Thursday, May 10th, 1900, in Association Hall, Toronto.

Afternoon Meeting.

THE meeting was opened by Mr. H. W. Frost, Home Director for North America, who expressed his satisfaction in having with us on this occasion the Rev. J. Hudson Taylor, General Director of the Mission, with Mrs. Taylor, and also Messrs. Walter B. Sloan and G. Graham Brown, representatives of the Mission from England and Scotland.

Mr. Sloan was then called to preside, who announced the opening Hymn—"All people that on earth do dwell," etc., and after it had been sung he read from Acts xiii., and offered prayer. The Hymn—"The morning light is breaking," etc., was then sung.

Mr. Sloan, the Chairman, said:—As I hope to have the privilege of speaking for a little while at the evening meeting, I will not, this afternoon, stand between you and the Missionary speakers who are to follow; but one cannot be here without expressing the very great joy that one feels in being permitted to be present at this annual meeting of the China Inland Mission in Toronto. I have no doubt that when Mr. Frost so kindly asked me to take the chair in this meeting, he had in view the thought that to some extent I am here representing the workers in England who take an interest in the work in China, as you, dear friends, in Canada, do. We often at home remember in prayer the work in Canada, and we know that many times our part of the work is also remembered by you in prayer. I can truly say to-day that one certainly brings to you here in this meeting of the China Inland Mission in Toronto the most hearty greetings of the Christians who are interested in the China Inland Mission in England. On the 29th of this month, we hope, God willing, to be present at our annual meeting in London, and I certainly will take the opportunity of mentioning there that I have had the privilege of being present in the meeting here, and I am sure that this will serve to bring the work on both sides of the Atlantic into closer touch even than it has been in the past. We want still to spend some time in prayer and in thanksgiving together. Dr. Elmore Harris and Rev. Mr. Miller, of Buffalo, will kindly lead us.

After prayer by these brethren, the Chairman called upon Mr. Rough, a returned Missionary from Kiu-kiang, in the province of Kiang-si.

Mr. Rough—When Paul sent for the elders of Ephesus, among the things he said to them was this (Acts 20 : 28), "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." In the 6th chapter of First Corinthians, 19th and 20th verses, we have this, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." I believe that every one who has been saved by the Lord Jesus Christ, and is content with just being saved and knowing Jesus as Saviour,

MISSES MORE THAN HALF THE JOY

God intended him or her to have. We have to go further than that. We have to look up and acknowledge Jesus as Lord and Master, the One who has bought us, who has purchased us with His own blood, and, therefore, has the right of ownership. If we take our stand and acknowledge Him as Lord and Master, I am sure our lives will be over-

flowing with gladness and happiness, and it will be happiness and gladness that will exist even in the midst of suffering and sorrow. The world's gladness is from the outside; but the joy of the Lord is from the heart, and, coming from the inside, cannot be affected by anything external.

Early in my Christian life the Lord led me to take the stand of acknowledging Him as Lord of my life. Now, I look up and say, "Lord, what wilt Thou have me to do?" and seek as far as possible to make this the habit of my life. This means much rest. The control of my life has been handed to One Whom I can trust implicitly, and I can go forward unflinchingly, seeking to do heartily the work He asks me to do, and that means real gladness of heart.

I was accepted for China at the same time as the first party which went with Mr. Hudson Taylor from North America, and I went to England on my way there, so that I arrived about five or six months later than that party. I was sent to the City of An-k'ing during the summer to study the Chinese language, and with the temperature anywhere from 90 to 100 degs. in one's study it did not help to get on very fast. About six months afterwards I was sent to the south of Kiang-si to itinerate in a new district with Mr. James Lawson. If Mr. Lawson got out of my sight I felt pretty uneasy. What little Chinese I had did not do me much service. I could not understand the people, and they could not understand me, so that I was very fond of Mr. Lawson! Now, in one of those journeys Mr. Lawson took sick, and I found myself in this position: We were in a native inn, 50 to 100 miles from anybody who could speak English, as far as we knew, I with a very limited amount of Chinese, and my companion so ill he could not do anything. Then came the question, "What are you going to do?" We had intended to have a six weeks' tour, preaching and selling books, and here, only a few days after we started, I found myself in this plight, my companion sick, and apparently so seriously ill that he ought to go back. I went out to try to get a boat to return, but did not succeed. Whether I could not understand the men, or they could not understand me, I don't know, but we could not make any headway. I tried to make our servant understand what I wanted, but he came back with the same result. Then I had such a depression of spirits that I felt I must get alone somehow or other. I managed to go out alone outside the city wall. There the question came to me, "Well, isn't Jesus Lord of your life?" And I was able to look up and say, "Yes, Lord." "And doesn't He know just how you are placed?" And I had to answer, "Yes." "Then if He knows, and He sent you here, isn't He responsible, and isn't that message, 'Lo, I am with you alway,' true even now?" The effect was such that I had to look up and laugh right out loud with gladness of heart. I tell it to the glory of God, because it emphasizes that the Lord can keep your heart happy when the outside is dark.

THE RESULT AGAIN PROVED GOD'S FAITHFULNESS.

In a day or two Mr. Lawson recovered, and instead of going back we had the privilege of going on the whole trip. To many of the places we were the first to ever carry the Gospel, so far as can be known. Mr. Sloan mentioned my having been in Kiu-kiang. My wife and I were engaged before we left Canada, and we remained two years in China before we were married; and as the time for our marriage drew near some friends whispered to me that I should probably be sent to Kiu-kiang. I had been there two or three times, I had seen what the work was, and, being a business station, it did not appeal to me as a place to which I wanted to go; and there just came to me again the same question, "Is Jesus Lord?" And I had to say, "Yes, Lord." "If Jesus is Lord, hasn't He the right to send you anywhere He likes?" And I only had one answer to make, and I said, "Yes, Lord"—and that settled the whole thing. I didn't know till afterwards that my wife had gone through the very same experience about the same time. The Lord had brought this before her; and she didn't want to go; but it was answered and settled very much in the same way as with myself. When we were married, we were appointed to another city altogether. Someone had gone to Kiu-kiang in the meantime, and it seemed as if we were not needed, and it looked as if the Lord just wanted to test our willingness to do His will. A little while later we were both on the sick list, and were sent to Che-foo, to the sanitarium, for the summer. When we came down to Shanghai to go on to our station we found that the wife of the Missionary in charge at Kiu-kiang had died. The post was thus vacant, and we were appointed to fill it. The Lord had chosen that we should go there, He had made us willing to go, and, although the Mission had appointed us to another station, even that could not interfere with God's plan. It is restful to know that One has the guiding of your life Who knows all about you, and knows how to make the best of you to His glory; and your business is simply to seek with your whole heart to do His will. We had the privilege of remaining at Kiu-kiang five years.

During the last three days I have had a disappointment. My wife and I have been hoping against hope that we should be able to go back to China very soon. As far as we can see now, it is out of the question on account of my wife's health. But it is all in the Lord's hand, and our business is simply to look up and rejoice. This, then, is the message I want to leave with you this afternoon, that "We are bought with a price." We belong to Jesus, the One who has bought us, and if the most is to be made of our lives they must be yielded to Him, that He may have complete control. Without any question as to whether I like it or whether I do not, let us say, "Lord, what wilt Thou have me to do?" and then, as the way is made clear, let us go forward trusting Him.

The Chairman then called on Miss Miller a returned Missionary, from the province of An-huei.

Miss Miller—"And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles."

If I were to tell you all that God had done for me, all that God had done in me, all that He had done with me in China, I am afraid my time would be all too short.

In 1890 I felt that the Lord had said, "You must go to China." I felt that God would have me go, and if He would have me go, the responsibility was His. He could care for me, He could provide for me. We pray that God will save souls, and we

know it is only the mighty power of God that can save souls. We realize that it is only the mighty power of God that can build up Christian character. Cannot God as easily provide for our needs? Can He not as easily use His own children to care for us as to manifest His arm in taking souls from the grasp of an enemy and building them up into strong Christian characters? I want to-day to

ACKNOWLEDGE GOD'S FAITHFULNESS.

I want that to be the message that I leave with you—"God is faithful." Another message that I should like to give you is, The Gospel is sufficient to open hearts and to open homes. The Gospel is sufficient to save even the Chinese women.

My work has been mainly among the women in China, principally in Kien-p'ing, in the Province of Anhuei. I am told that in that district there are 200,000 people. When we realize the vastness of the work to be done in China, we are conscious that as we go forth it is only in His power that we can accomplish anything.

Much of my time was spent in receiving women in the Home, or else going out to the country and villages to meet them. Women Missionaries itinerating in China have to be very careful. I do not think it would be wise for one to go out into the country villages without having a native woman. It is not thought proper, in our district, for a lady to go alone on the street, or even to stop in the inns alone; and if the men of the district are to be reached, one must also take a native evangelist or pastor. I could not speak to the men, being a woman; but by having a native pastor with me we could reach them better. I would receive the women into the inn, and they would invite me to their homes. We want to meet those who need us, those to whom we feel God has sent us, and feel that He can speak through us to them. But it is only as we have the love of God in our hearts that we can reach them. They realize at once whether we are in touch with them or not. And if we go to them realizing that God loves them, we can love them with His love.

I have seen changes in China. In the district where I was, when I first went there, in the spring of 1894, the first Sunday, there were my teacher, the native women and I. The people came and went, but it was so difficult to get them to understand about a living God—a God of love, a God who knows and feels. Four years afterwards, on a Saturday, the station was crowded with people. These were interested listeners as they sat there and listened to the Word of God. They seemed to drink in every word. Thirteen were to be baptized. We were having a Conference. The Missionaries from Ning-kueh and Hu-ts'uen came over, and together we were going to confer about the work in our little district. Enquirers were there. Some of the Christians from these other places were there also. The next day (Sunday) the house was crowded for the services; and as I sat there on the stairs (for there wasn't room anywhere else) I thought, four years before, just about this time, how few, oh, how few; and now how different! What had done it? God had done it. The Holy Spirit had been working. The Word had been preached, and tracts and gospels had been distributed. In many of the homes we had visited we had met the women, and we had loved them; but it was God who had done the work.

There is one great need. In many parts of our district the villages are quite a distance from us, some of them seven miles, some ten, some thirteen miles. You will understand how difficult it is for the women to walk that distance to church. How are we going to reach them? It is impossible for us to get to their homes as frequently as we ought. What we

NEED IS A NATIVE CHURCH ALIVE FOR GOD;

but we must have trained men to lead

READY TO START

them, to help them. We never can lift them any higher than ourselves. So we do say this, young men and women: go, and God will multiply your lives. I do not think I knew the possibilities of life until I went to China. God can use us mightily, if we will give ourselves to Him, in teaching and training the native pastors and Evangelists. We need to send them forth, to let them go into the homes, to let them teach and live; for as the men become Christians they want their wives and daughters taught. So we need teachers. We want also the children trained; we want the mothers to know what it is to bring up children in the fear of the Lord. We want them to know what it is to have a Christian home, and that Christ shall be honoured in the home. We ask your prayers that God will send forth just such workers as He can use, for His own glory.

The Rev. J. Hudson Taylor, Founder and General Director of the Mission was then called upon and spoke as follows:—

I never enter this hall without remembering the remarkable meeting that we had in it twelve years ago. Possibly there are some here this afternoon who were present on that occasion. The first members of the party who went out to China from North America were present, and the dear workers gave their farewell testimony, leaving the next day for China. I remember how, as I sat on this platform, my prayer to God was that those pillars might hold, for the place was crowded as I have seldom seen a hall; and I could not but feel, if those pillars were to give way, what the consequence might be. How I did pray that there might be no accident! Well, they did hold, thank God. And, better still, He held; and He holds still. He has been holding ever since. We have oftentimes since then been in China in circumstances in which if He had not held, what the consequence would have been nobody could have said. But, praise God, "He upholds all things by the word of His power," and He upholds His children.

It has been such a joy to get back to Toronto again, and to see what God has been doing in providing a Mission Home here. From the time that that first meeting took place, it was very evident to me that it was

THE PURPOSE OF GOD

that there should be a permanent work carried on here. I remember the Chairman on that occasion speaking to me at the close. He said: "God is working here, and we must not let it die down." Yes, thank God, He has not let it die down; and, after many difficulties, and very much, perhaps, that might have been more wisely managed than it was, we have been led on to this day; and when I came back again and saw the beautiful Home that God has given to the Mission, I could not but praise Him and take courage. I believe He intends to work in Toronto, and that He has a mission for the China Inland Mission here, and a testimony that it is a real, practical thing to trust in the Lord. I have sometimes met people who said, "Trusting God is a very beautiful theory, but it won't work"; but, praise God, it has worked, and it does work. I remember a dear friend, an aged minister in London, who said to me in the year 1866: "Well, you are making a great mistake in going to China with no organization behind you. We live in a busy world, and you will be all forgotten, and the Mission won't live seven years." That was the prophecy of this good man—a wise man, too. But he was mistaken; and I could only say to him in a very simple way: "I have got four children. I have never yet needed a committee to remind me of their needs or my duty to them; and I do not think that I have more care for my children than my Heavenly Father has for His children, whom He is thrusting out to China." Well, He has cared for them through all these years, and He has graciously helped us; and, as the work grew, He has given the organization which we had no need for, and no place for, at the commencement; but the organization has grown up with the work; and so it is here in Toronto. The Lord has given us very dear brethren, some of whom are on the platform, members of our Council here, who are called together from time to time, and join in prayer and conference, and in giving their Christian counsel to our dear Home Director, Mr. Frost; and the Lord has opened many hearts to go to China, and many hearts to sustain those who go.

Now, what is the special message God would have us go away with this afternoon? Please look at the large map behind me. What does it speak of?

A MILLION A MONTH IN CHINA

are dying without God. Over 800 cities, capitals of larger or smaller districts, most of the districts from 50 to 100 miles in diameter, are without a missionary; hundreds of villages, in which there are tens of thousands of people, who have never heard the Gospel, many of them, and, let me add, who never will hear it until some of you go and take it to them. We sing:

> "Wait, wait, ye winds, His story,
> And you, ye waters, roll."

But the winds and the waters have never taken the story to China or to these perishing ones, and never will unless you let them take you. They must wait you; and then, if they wait you, the story will be wafted; but how many there are who will never hear the Gospel unless some in this hall go as our dear sister, Miss Miller, who has just spoken to us. I remember visiting her station. It was a great pleasure, but when I got there, it seemed to me that their little chapel was not altogether commodious. There was an open space in the centre, and some rooms opening to one another around this. In rainy weather the rain came down on them. Just imagine, if you can, this hall with the centre part of the roof all open. It is not a very convenient thing to have a chapel without any roof in the middle of it. I found it was so in her station, and I could not but pray, as I have done at a great many other places, that the Lord would take the Missionaries out of it and put them in a better place. Well, I want to tell you that the Lord has answered prayer, and has given a better place, and when Miss Miller goes back again she will go to a different house, and she will find a chapel that is roofed all over, and that has windows in it that will let light in, and that will open, which in hot weather is pretty needful; and she will find a home that will be more healthy to live in. Some who went to live with her failed in health there, and had

to go away. The Lord loves to hear and answer prayer, and it is not only in Toronto where He gives a Home, but in a great many other places; and it is such a pleasure to me to think that when our dear friend goes back she will not only find more Christians than when she left, but she will have a different home to live in, and have a room to receive women, and better accommodation for the services on the Sabbath Day and on other days.

You know we do not open our churches and mission halls only once a week, as the Protestants do very often in your city here. I notice the Roman Catholic churches are open every day, and a good many of the Protestant ones only once a week. It seems to me it is not making the most of the property. In China we usually have them

OPEN EVERY DAY IN THE WEEK,

and there are plenty of people to go in, who are willing to listen to the Gospel if there is only any one there who has the strength and ability to preach it to them. Do not imagine that there are too many Missionaries there, and if a new one were to come, there would be trouble to get a congregation. You would travel perhaps for a fortnight in some parts of China between the places of worship. Here in Toronto, churches are but a stone's throw from one another. There is plenty of room for any number the Lord may send out. We had a word read at the commencement of this meeting. "The Lord said, 'Separate me Barnabas and Saul for the work whereunto I have called them.'" May the Lord say, "Separate me So-and-So," and may those who are interested in them say, "The will of the Lord be done." May they all go with the blessing of parents and friends out into the field. It is worth waiting for; and when young people have come to me and said, "I feel called to go and labor in China, but my father and mother won't agree to it," I have generally said, "Praise the Lord for that. If the way were quite clear, it might not be the Lord sending you. If He wants you to go, He has given you the opportunity of moving men through God, and when the Lord answers your prayer, and makes your dear ones willing for you to go, you will know that the Lord has opened the door, and that you have not torn your way through a hedge, perhaps to the injury of your hands and clothes. And He always will do it if we put ourselves at His disposal, if we look up to Him and say, "Lord, what wilt Thou have me to do? 'Thy servants are ready to do whatsoever my Lord the King shall appoint.'"

If you put yourself in His hands and say, "Lord, if Thou dost want me in South America or Africa, take me there; if Thou dost want me in India, take me there; I am ready to be taken by Thee"—then you can wait quite calmly till He opens the way. It is so blessed to be possessed, and loved, and carried, and led by Him in the way in which we should go. When I came up here by one of your express trains, I came very easily; but if I had determined to run alongside of the train and give it an occasional push, I should have had a bad time of it.

WE HAVE NOT TO PUSH OUR WAY ALONG.

When we get into the current of God's will He will carry us, and not only carry us, but bless us in going. I have a watch here, and it guided me twelve years ago when I was in this hall, and it has guided me ever since then. It has been in Australia, and Europe, and in India, and China; I carry it wherever I want it, and it keeps always at hand to tell me the time. Now, if you will give yourself right over to the Lord, He will wind you up as often as you need it: the Holy Spirit will cause the joy of the Lord to well up in one's heart and to overflow: He will bless us abundantly, and will guide us in His service and use us for His own glory. Oh, this life is worth living, this life which is lived in the faith of the Son of God—not in your faith, for if your faith is like mine, it will break down when the strain comes heavily upon it. "If we believe not, yet He abideth faithful: He cannot deny Himself"—and it is so much better to rest in His faithfulness than in our own faith. For many, many years there was always this great weakness in my life—the Word of God is quite adequate to every case if I only had the faith to rest upon it. That little "if" just took all the joy sometimes out of one's heart, and success out of one's service, because faith broke down: but

GOD'S FAITHFULNESS NEVER BREAKS DOWN,

and if we keep our eyes fixed on Him, we are always right. I remember hearing Mr. Spurgeon once say that Satan can surround God's children with a wall so that there is no way out, but, he said, he can never roof it over. It is always open towards the top; and, praise God, whatever difficulties you get into, it will be always open towards the top. We can call upon Him who is able to lift us clean out.

This God is your God as well as ours. We have found Him faithful in China, and in many other lands; and He has proved Himself to be the God who keeps His word. It is a good thing to believe in the verbal inspiration of God's Holy Word. I believe it absolutely, as much as I believe in the accuracy of the multiplication table, and I have proved both of them a great many times. I have had a good deal of book-keeping to do, and I have a great belief in the accuracy of figures; and I have an equally great belief in the accuracy of God's promises, that they are meant to be received and meant to be acted upon, and they never fail. I find that God's bank notes are a great deal better than your bank notes. There is one serious defect in your bank bills: you cannot use them twice. But God's promises, His bank notes, when you present one, you don't tear the leaf out of the Bible: you leave the promise there, and you have got the same bill to use to-morrow that you have used to-day. God's promises are better than man's promises—better than promises that are backed by any human law. It is so pleasing to be able to testify how really practical this life of trust in the living God is. It always works well. Be quite sure you are in the path of obedience, and then you need have no other anxiety. Everything else, *everything* else, He takes upon Himself.

When the Lord called me to form the Mission in the year 1865, He graciously gave me to see that He would undertake all the responsibility, and that all that I should have to do would be to follow on. Well, praise God, He has shown Himself equal to all the responsibility, and we have not been worried for supplies that we needed and could not get: we have never had a need that He has not supplied. We may have had desires sometimes which He has not met, for He knows our desires are foolish sometimes. If our judgment differs from the Lord's, we know who is wrong: for He says, "No good thing will He withhold from them that walk uprightly"—only be sure

you are walking uprightly—and if anything does not come, praise the Lord it does not come: it is not a good thing if He does not send it. He does withhold no good thing from them that walk uprightly.

He has given us the privilege of meeting together and raising our hearts and voices to Him in thanksgiving and praise. Many of you here we recognize as our partners in this business for the Lord. The Great Partner of all is above, and He brings us into partnership with Himself; and you by your prayers have no doubt helped us thousands of times. I do not suppose I should have been here if many of God's people had not sustained my life by their prayers, and brought deliverance in danger. I am quite conscious that the Lord's children have oftentimes brought help and deliverance into my life. And so with regard to our dear brethren. For more than thirty years no one ever lost a life in connection with the Mission in China. Some two or three years ago we had the sorrow, and the joy also, of knowing that one of our dear workers was granted a martyr's crown—the only one among us whom the Lord has thought worthy of that crown: but, while realizing the privilege it was for him to wear that crown, it has very much impressed me with this fact, that the Mission has grown large now, and it is not easy to pray for all the workers there. It is

MOST IMPORTANT THAT EACH WORKER

should have a circle of praying men and women, who will uphold him or her and the whole work, and in the present dangers now that God will uphold our dear friends. I have thought that you here in Canada and in the United States will feel it to be your special responsibility to keep your friends' lives constantly before God in prayer, and He is the Hearer and Answerer of prayer, and in this way you may be sharers with them in the work. And above all, pray that our spiritual life may not run down. You do not know what it is to live in a heathen country. The darkness may be felt. The soul gets down, you do not know why or how. Oh, pray very earnestly that the spiritual life of all the dear workers may be maintained and sustained, and that more life, more abundant life, may continually be given them, so as to overcome all the powers of the wicked one.

The Session was then closed by singing the hymn, "Hark! 'tis the watchman's cry," after which there was the benediction.

Evening Meeting.

AFTER a short service of song, Mr. Frost as Chairman, announced the hymn "Oh for a heart to praise my God," and after the singing of the hymn, read a portion of the 2nd chapter of the Acts of the Apostles. He then suggested that a season of silent prayer should be held, in which the friends present should remember different countries of the world, and the different provinces in China, and he led in this service by mentioning the names of the heathen lands in succession, and the names of all the provinces of China in order. Mr. Sloan was then asked to gather up these petitions in audible prayer, which he did. After this the congregation joined in singing the hymn, "Hark! 'tis the watchman's cry." The Chairman then called on Mr. Thomas Windsor, of Kuei-iang, in the province of Kuei-cheo, to speak, and Mr. Windsor addressed the meeting as follows:—

It would be joy to me, dear friends, if I were able this evening to speak of large numbers of conversions to the Lord at our station of Kuei-iang in the far west province of Kuei-cheo. We have the twos and threes from time to time, but so far it has not been our joy to receive the dozens and scores into the Church at one time. We have often wondered why it was that, notwithstanding the amount of work done, and the many prayers offered for this, that so few souls have yet been saved. It has appeared sometimes as if our prayers were about to be realized and our hearts gladdened by seeing large numbers coming to the Lord. Many have sometimes attended the meetings regularly; have given in their names as enquirers, and have attended the classes. By their regular attendance at the meetings, their study of the Word, and willingness to engage in the work of the Lord they have shown apparently a sincerity of life, which has given us great hopes of shortly seeing them become Christians; but often, so often, just as we have thought that the glad day had come, they have ceased to attend the meetings, and have finally disappeared. Sometimes we have known the reason why; but in most cases all that we have known of them is that they have gone. This was to me for some time a source of great trouble, and led to much heart-searching. Although such experiences as these are very discouraging, still there is one hopeful aspect, namely, that such persons know more or less of the truth, and there is that within them upon which the Holy Spirit can work. We may, therefore, confidently hope that some of them will ultimately be led to the Lord. But it is a matter for great praise and encouragement that all who come to our meetings are not like that. There are those who have yielded themselves to the guidance and to the workings of the Holy Ghost, and who have been brought into the fold, and are numbered amongst the saved.

Since coming to Toronto I have been asked two questions a number of times. One is, "Do you use chop-sticks in China?" and the other,

"WHAT KIND OF CHRISTIANS DO THE CHINESE MAKE?"

Well, the first question is very easy to answer, but the second is not so easy of solution. We might, however, answer in the words which you so often hear at home, that Christians are satisfactory and useful only in so far as they yield themselves to the Lord. So much of life as is kept for self can be of no good whatever to oneself, to

the world, or to the Lord. But there are great difficulties in speaking of the character and the quality of the Chinese Christians, because it is almost impossible to do so without in some cases making comparisons, and these comparisons, when the disadvantages of the Chinese are considered, in some instances reflect unfavorably upon many Christians at home; so for this reason it is not an easy question to answer. The Christians out in the west of China are those of the first generation who have heard and accepted the truth, and, I think, most persons in measuring their Christianity, would make some allowance for this. I think it can hardly be expected that persons who have thousands of years of idolatry and superstition to separate from can at one jump come to an equal degree of spiritual life and experience as persons whose ancestors for generations have been Christians, and who themselves have perhaps from infancy been surrounded by Christian influences. We know that in the time of the Apostle Paul there were those Christians who brought him much joy and gladness; but there were also others who were a burden and an anxiety to him. It is the same with the Christians out there in the far west of China. There are those amongst the little company who are strong for their Lord, who are willing to suffer and to do anything for His sake and the Gospel's; but, on the other hand, there are also those who are weak, and who give us trouble—those for whom we rejoice with fear and trembling. The women in our Church have

FROM THE VERY FIRST GIVEN US THE MOST JOY,

although there are those among them who have wandered into by-paths and have fallen; still, as a body, they are firmer Christians, bolder for Jesus, more spiritual, and more aggressive than the men. When Mrs. Windsor and I left our station last year there were between forty and fifty church members, including eight or ten at one of the out-stations; and of this number about thirty were women. Most of them were very poor; in fact, some living almost at starvation point. Although this is the case, they show in many ways their love to Jesus; and, perhaps, it may be interesting if to-night I tell you something of what they have done in the way of giving, as well as what they have suffered. This is an extract which I have copied from a short account of the work for the year 1898, and which speaks of the giving of the church members, not including the eight or ten at the out-station. It reads: "Two-thirds of our church members are women, and very poor; consequently, the collections are not large in proportion to the number of members; yet they have given liberally, and out of their poverty. The subscriptions for the year amounted, in all, to about nine gold dollars. Of this, $3.80 went towards the building of a new chapel at An-shuen. To it they added from the church funds another $7, making a donation to An-shuen of nearly $11. Besides this, they also gave $7 more towards the relief of the sufferers in the Yellow River disasters. Also, the first six months of the year special collections were taken towards sending one or two of the male members to near places from the Saturday to the Monday to preach the Word. By this means the church preached the Gospel in quite a few places away from home." I think when the deep poverty of these Christians is remembered that this speaks loudly for their love to Jesus and their fellow-countrymen.

Among our members there is one woman named Mrs. Huang. She is a woman of a simple disposition, but very earnest. Before becoming a Christian she was a slave to the habit of opium-smoking. The Lord very graciously freed her from it. After she became a Christian she was one of the most regular attendants at all the meetings. Like most of the other Christians, she

HAS HAD TO SUFFER FOR HER CHRISTIANITY.

Whilst she was worshipping the Lord at the Mission House, her eldest son would be at home taking her bedding, furniture, cooking utensils, etc., from the house to sell for money with which to gamble and smoke opium. Her husband, of course, blamed her, and demanded that she cease attending the meetings. She continued to come, however, but had each time to hide the new bedding and other things in a neighbor's house for fear of her son. Well, this woman has given us much joy, and it was a great encouragement to us to see her determination to attend the meetings despite her husband's displeasure and her son's bad behaviour.

There is another woman, Mrs. Wu. She has given us very much joy from the time of her conversion. She is a

CANAL AND ARCH BY WHICH BOATS PASS INTO THE CITY.

woman of cheerful disposition, and very persistent in her determination to serve the Lord. As soon as her husband was acquainted with her desire to become a Christian, he demanded that she should throw the whole thing overboard and stay at home and do the work for which he had bought her. As she absolutely refused to do this, he began to adopt measures which he thought would put a stop to her coming. First, there was a severe beating—the way in which many of these Chinese husbands treat their wives. But as this failed, he beat her still more severely, and dragged her up and down the street by her hair, till the neighbours interfered. Next, he deprived her of her clothes, and stayed at home himself to see that she did not borrow any from her neighbours. Two days of this kind of work, however, was sufficient for him. He found his money was going, and that neither he nor his wife could bring in any more money by this method. So he had to abandon it. Then he thought that the best thing was to let her follow her whims, and continue to bring him money from day to day. This woman sells rice cakes. She has quite a large district, which is her round, and at nearly every house she speaks for the Lord Jesus.

There is another person of whom I would like to speak. Her name is Mrs. Yen. She is a weak, sickly little body, almost blind. She, like Mrs. Wu, has a husband, who lives almost entirely upon the hard earnings of the wife. Mr. Yen is a man of a very fierce and brutal nature, and when he heard that his wife attended our meetings he became enraged, and determined to put a stop to it. But, perhaps, if I tell you the end of the story it will be sufficient for to-night. He came home one day bringing some candles and incense, and he went to his weak, sickly wife and told her she was to worship the idols. She said she could not on any account do that, because it would be sinning against Jesus. He insisted, but she refused, giving the same reason, that she was a disciple of Jesus Christ. The man, however,

FORCED HER TO HER KNEES IN FRONT OF THE IDOLS

and the tablet, and, placing the incense in her hand, commanded her to bow to them. She looked up to him and said she could not. He said, "I will kill you if you do not." And as that poor woman was kneeling there her husband beat her about the neck and shoulders and back until she lay a helpless, bruised heap at his feet on the floor; and do you know, dear friends, three days after, the spirit of that woman took flight right away to the Saviour as a result of the cruel treatment and as a reward of her faithfulness to Jesus Christ. She was what we would call in China an enquirer; but she had been found of her Lord. Her name was not on the church roll, but to-day she is one of the noble army of martyrs in the presence of the Saviour, whom she loved even unto death. What a reception she must have had by the mighty host up yonder, and what a welcome her blessed Saviour must have given her to see such a poor, ignorant woman willing rather that her husband should beat her to death than that she should deny her Lord.

I think, perhaps, dear friends, these few facts are a sufficient answer, and an illustration, to some extent, at least, of what kind of Christians some of the Chinese make by the grace of God.

The Chairman then called upon Mr. Graham Brown, the Secretary of the Auxilliary Council, of Glasgow, Scotland, who said:—

I take it, Mr. Frost, that this meeting has in it something of a gathering of partners: that we have to do with our interest in the work of the Lord not only in, and from Toronto, but also in and from China and the other places where God has sent His servants, partners of God with His Son. I must not speak of the work in China, dear as that is to my heart; but I ask rather that you will let me speak of some of the partners with you whom I have known and seen in Scotland, where my work now lies. There are various kinds of partners in large businesses — the partners who give their services, the partners who give what is called good-will, who bring their interest into the business, and who supply the capital. I take it that there are representatives of these three classes here, and I also assume that there are few in any class who are termed "sleeping partners." We are "workers together with Christ" for China.

I heard a story, which runs something like this. One of the superintending officers at Euston Railway Station in London got a message from the platform porters that he must come down to meet a passenger whom they could do nothing with. So he came to the platform, and he found that there had arrived from the Scotch train a little old lady, somewhere about sixty years old, I should say. There she was, surrounded with her boxes, with a large feather bed beside her, carefully rolled up, and, when he came to her side, he said, "What can I do for you? Where are you going?" "Oh," she said, "I am going to China." "To China?" "Yes." "Where do you want to go now?" "I want to go to the China Inland Mission." I think that that officer had probably not heard of the China Inland Mission. In London there are perhaps others in that condition; but this was a perfectly impossible condition of mind to the old lady, so she at once insisted that she must go to the China Inland Mission. The official secured a directory, found the address of the then Mission House, put the old lady into a cab, her luggage and the feather bed on it, and sent her off. Then she arrived at the Mission House. When she came there, they were rather astonished. She was received courteously and kindly, as it always is in that house; and when she got there they asked her where she was going, and what was wanted. Once more she told them she was going to China, and that she was going out to work there to tell the heathen about the Lord Jesus Christ.

THIS WAS HER STORY.

She lived in a little town in the south of Scotland, on a branch line of railway away from the chief centres. A little while before her heart, with the hearts of many others, had been moved by the outgoing of one or more workers from that district; and she determined that she, too, must do what she could to carry the message to these heathen: so, when she discovered what was necessary, she did, what I suppose you would all commend, she went and consulted her minister as to the best way of going about it. The minister took a book down from his shelves, and he put it before her, and he said, "Can you read that?" No, she could not read it. He said, "That is a Hebrew Bible; and Chinese is a harder language than that; how will you master it?" That evidently was a new thought, for it sent her home again, sad and sorry with the thought that she was not able to go out and tell the people of the love of Christ in their own tongue. And then, the thought came back to her: was this not faithlessness—was this not a wrong action on her part? If she went to China, was the Lord Himself not able to teach her the language? And she thought she would test herself in another way; so she got hold of some French books, began studying French for a week or two, until she began to find a little familiarity with the language; and, having done this, she took the final step, sold her little business, realized what money she had, and started off

FEELING THAT SHE WAS OBEDIENT AT LEAST

to the Master's call in carrying His message to China. And, as I heard the story afterwards, before I met her, I was told how hard a task Mr. Broomhall found it to convince her that the Lord Himself called from all of us

obedience to His command, and from some of us only did He call for the further step of service. After some days she went back again to her home in her little town. When I met her, her friends told me this, that she had never been the same again since she had found that God could not use her in China. I must not stop to do more than mention the way in which He did use her. He gave to her a ministry of prayer; He gave to her an opening of heart; He gave to her a glorified vision; He gave to her the understanding which means the entering into the mind and will of God; and I tell you, brothers and sisters, that woman's life was not lost when He called her to the glory.

Another time I was up in another part of Scotland, one of the old historic cities that bring back many stories and legends, to those of us who are Scotch, of the old days. We had the rare pleasure of a group of Missionaries going together and having about a week of meetings in one district. At last the meetings were over. I think we had managed to crowd thirty odd of them into these eight days. There was just perhaps one and a half or two hours before I had to take the train home again; and then I remembered that when I was in London last I had been invited to call to see an old woman in this very town. They were not, however, sure of her address: they gave me general directions, and told me any one could tell me about her; so I went to my host, and he told me the people who could tell me about her: but when I went to see them they were not able, and so I felt, "Well, really, I must let this go by." But at last it occurred to him that perhaps I might refer to a woman of the name I mentioned who lived in a particular street, and to that place I went, feeling, perhaps, rather considerate in trying to find her in such an indefinite way. I went to the door, and found it was the house I wanted. I wish I could sketch it to you. It was one of those little old tenements that we have in Scotland. But I was received by this little old woman with the courtesy of a countess. She asked me what I wanted. I told her whom I was seeking; I told her who I was; and she asked me to come into her house: and then took me to her littte room, and we sat there and talked together. Let me try to tell you her story as far as it touches our work, brothers and sisters who are working together with her to-day. Her husband had died, and she had to take the position that is so trying to every Scotch woman—she had to go on the parish to receive parochial relief; and she prayed the Lord about it. She prayed before Him this prayer, that if He would give her an allowance of about seventy-two cents per week

SHE WOULD GIVE HIM TWELVE OF THEM.

Would you like to try to do the same? As far as that went, it was all she had. As we sat there she told me her arrangements. She showed me a box into which she put a shilling every fortnight as she received that money. She told me all the different plans she had made in case God called her home; and, brothers and sisters somehow as I sat there I began to realize that I had come there to be blessed, for being blessed I was. Then she opened her money box. She said, "You see, I sent the money off recently. There is only one shilling left in it now." Something came over me—I think one would like to call it the guidance of the Holy Spirit; the thought came, "Put another shilling beside it," and I did it. She just turned to me, and told me how, two days before, that she had heard a child crying bitterly on the street; and, as she heard it crying, she went out to see what was the matter, and found that, carrying money in its hand, it had dropped it down one of the openings into the street, and that the money was lost. The child was afraid to go home because of it. It did not take her long to count what she had then in her possession one shilling and twopence; and she told me, "The Lord said to me, 'Give that shilling to the child'; and it meant that I had just twopence to keep me for the rest of the week."

Now, I am not going to draw the morals. I will leave these two stories with you. It is much easier to point to morals than to act upon them. One of the dearest friends I had in Scotland is a man who is now out doing splendid work on the field. I wish I had his strength and force of language as I try to repeat an illustration which he used at a meeting in Scotland. He said, "There will come a day when the Master is handing around the crowns to His faithful servants, and there will be crowns handed to some of us. As you take them you will say, 'Lord, what is this on my crown? Where did this jewel come from?' And the Lord will answer and say again, 'That is the jewel representing such and such a Chinaman or Chinawoman, that tells of prayers, that tells of gifts, that tells of a life laid down for Me.'" And, as my friend said, "Will not that be an additional incentive to cast your crown before Him, and to give thanks for having partnership with Christ?" May God grant it! Thanks be unto God that you and I are partners in the work which He gives us to do, not only at home, but also in China with Him.

The hymn "Sow in the morn thy seed," was sung, after which the meeting was addressed by Mr. Sloan, the Secretary of the Mission in London.

It has been suggested to me that in addressing you to-night I should speak of the international character of the China Inland Mission. I daresay most of you are aware that there are now working in connection with the Mission in China, brethren and sisters from very many different lands. I want to trace the way in which the work is bound up in the various lands from whence these Missionaries have come. It is often said that just as the branches of the tree grow longer and stretch farther out from the trunk, in a corresponding way the roots must go farther out into the ground, and get a firmer hold upon it. This must be so in God's work. As the time came when the doors in China were opened more widely, and the Missionaries were able to go further off, and more Missionaries were needed, it was evidently in the order of God's providence that a knowledge of the work should spread from the British Isles over to the United States and Canada, on to the Continent of Europe, and away over through Australia and New Zealand, and that from all these lands Missionaries should go forth to enter into these wide open doors, and the prayerful sympathy of Christian friends should be secured in these many lands. So that as the work extended

out in China, its basis of operation in the home lands widened out also. Indeed, from the very inception of the work it had, to some extent, an international character.

BEFORE THE "LAMMERMUIR" PARTY WENT OUT

there were already five Missionaries in the Province of Cheh-kiang, who had gone out to China through the instrumentality of our beloved General Director, Mr. Taylor; and one of these Missionaries, Mr. Barchet, was a German, so that, before the Mission was organized, as we now speak of it, the China Inland Mission, there was already one brother from Germany in connection with this work. In the "Lammermuir" party, which sailed from London in May, 1866, one lady worker, Miss Degraz, from Switzerland, went forth. However, at that time, of course, the Mission had no representative either in Switzerland or in Germany; but these two had come from these countries, and were going forth to China in this way.

I want very briefly to tell you of another incident which serves to show the international character of the Mission, and that in the days before regular branches of the Mission were formed in other lands. A lady in London made it a part of her service for the Lord to collect periodicals, missionary papers and others, and to put them in large bags to go down to the East End to one of the places where foreign sailors came, and to give them these bags containing these papers, in the hope that they would read them when they went to sea, and in that way some of them might be led to Christ. Amongst the papers that were put into these bags there were often copies of "China's Millions," which I daresay all of you are familiar with as the organ of the China Inland Mission. A Norwegian sailor got one of these bags, and took it over to his own land. This was in the year 1886. It so happened that two Christian ladies were brought into contact with this man, and somehow or another this paper which he had brought fell into their hands. They had never heard of the China Inland Mission before, but

BY THIS LINK THEY GOT INTO CONNECTION WITH IT.

They heard of the special way in which the Missionaries trusted God for their support, and looked directly to Him; and this commended itself very much to them. It seemed as though this was just the line of work that their own hearts longed to enter upon; and the final issue was that they came over to London, these two, and they went out to China in connection with the Mission. Again, I remember in the year 1895, when speaking at our own annual meeting in London, looking up to see what quarters the funds had come through the year about which I was reporting, and I found this, that in the very month in which I was speaking we had received donations, besides those from our own lands, from St. Petersburg, from Constantinople and from the Cape of Good Hope; and that in the year about which I was reporting we had received donations from Switzerland, from Germany, from Sweden, from Australia, from New Zealand, and from the United States. That brief statement will serve to show the way in which the hearts of God's children, almost all over the world, had become interested in this work, and they adopted this practical way of showing their sympathy with it.

MR. THOS. URRY.
Fell asleep at Shanghai on March 26.

With regard now to the further branches in these different countries. I need not dwell here to-night upon the way in which your beloved friend and our beloved brother, Mr. Frost, visited England, and finally induced Mr. Hudson Taylor to pay a visit to the United States and to your own country. It was in the year 1888 that that visit of Mr. Taylor's here took place, and that wonderful meeting was held in this hall, to which Mr. Taylor made reference this afternoon. Mr. Frost has told in public the story of the commencement of the work on this side, and I pass from it to-night by merely saying this, that it was one way in which God has wonderfully strengthened this work, and that those who have gone out from this land to China have been greatly blessed in their service there; and the fellowship of dear Mr. Frost and his co-workers and the sympathy and prayer of the beloved friends in this part of the world have been an immense strength and help to the work in China. Far more than any of us on earth will ever be able to estimate, God has done for His work in China through this instrumentality.

In the year 1890 a young clergyman, a curate in Melbourne, went out to China. His rector knew Mr. Hudson Taylor, and knew a good deal of the work of the China Inland Mission, and he thought that this Mr. Parsons would find a useful sphere of work in connection with the China Inland Mission. Mr. Parsons arrived in China, and I do not know whether he himself brought the suggestion, but a suggestion came to Mr. Taylor about that time that he should visit Australia and speak of the work there. I especially emphasize this to-night that Mr. Taylor was invited to go there, because it is most important in connection with all this subject of the extension of the Mission in these lands to realize that in no single case did God's dear servant go of his own initiative to seek to extend the work, but

IN EVERY CASE SOME ONE HELD OUT A HAND

to him to go over and tell about this work. Well, in this way Mr. Taylor was led to visit Australia in the year of 1890, accompanied by Mr. Montague Beauchamp. They held meetings in various centres in Australia, and with the result that a Council was formed in Melbourne. That work steadily developed, until Associate Councils had to be formed in the South Australian Colonies, and finally there went forth to China Missionaries from every one of the Australian colonies, and also from Tasmania, these Missionaries being supported with funds which were sent out from the lands from which they went. A little later on, one of our Missionaries visited New Zealand, and spent many months of travelling in the Islands of New Zealand, and in spreading information about the work. Then Associate Councils were formed in New Zealand, and from there also a number of Missionaries have joined us.

With regard to Australia, there is one fact I should mention before passing on. One brother, who had gone from Italy to Australia, finally went out to China in connection with the Mission. I refer to Mr. Guardiola. I specially mention this because Italy is a land from which one would hardly expect that a Protestant Missionary would go forth to China; but this brother, having gone first to Australia, went out from there to China, and after but a few years of service it pleased God to take him home to Himself. But even Italy has sent out its representative in that way in connection with the China Inland Mission.

Now, referring to the work upon the Continent of Europe. Some time about the year 1884 or 1885 a Mr. Holmgren, from Stockholm, was over in London. He was a pastor in connection with the Free Church of Sweden, and he wanted to learn English and to see something of Christian work in England. He visited several times the prayer-meeting of the China Inland Mission, which was then held in No. 2 Pyrland Road. He was greatly interested in what he heard about this work; and when, later on, he went back to his own land, he went away with the thought in his heart, "Should we not send some Missionaries out to China on these lines of simply trusting God for their support?" In his own land he came into contact with a young student, a Mr. Folke; and in the year 1887 Mr. Folke went out to Shanghai, with an introduction to the China Inland Mission. After spending a little time in Shanghai, he went to An-k'ing, where the brethren of the China Inland Mission study Chinese before going to the stations, and, having seen something of the work on its practical side, it was finally arranged that he should stay in the China Inland Mission as an Associate, and in this way the first link was formed in a work which has grown to large proportions. One or two more workers afterwards went out. In the year 1889, Mr. Hudson Taylor, being then in England, was asked to go over to Sweden; and he spent several weeks there holding meetings in many different parts of the country. Mr. Taylor was also enabled at this time to visit Norway, and there already a Committee was formed in association with the China Inland Mission; and on his way home Mr. Taylor spoke for just one meeting, I think, in Copenhagen, Denmark. We have now in Sweden, in connection with this work in Stockholm, an affiliation with what is known as the Swedish Holiness Union; and from that Society quite a few workers have gone out to China, and are working in association with us.

In Germany, about the year 1888 or 1889, a Mr. Fransen, a very earnest man, had paid a visit to Bremen, in Prussia. He knew of the China Inland Mission, and speaking in some of the meetings there he urged the friends to send out some Missionaries to China, and to associate them with ourselves. In 1890, Mr. Bender and one or two ladies were sent out. Mr. Taylor was enabled in 1893 to visit these friends in Bremen, and so the link was made still closer; and they have since sent out from there into the work quite a number of truly useful men and women, who are now laboring for God in the Province of Cheh-kiang. They have a district reserved for their own workers. However, Germany is a large country, and, although there was this branch of the Mission in Bremen, we used often in London to get letters from people in other parts of Germany, and connected with the different sections of the Church, who wanted to communicate with us directly; but it was very difficult in London to be able to judge people in Germany; and to ask them to come over to London to see us would have involved very considerable expense; and so, after careful consideration, Mr. Taylor thought the time had come when we should seek some new centre in Germany to which those other workers might apply. First of all, an arrangement was made, and a branch of the Mission was opened in Kiel. But we found after a year or so that we should have to make a change in this work; and, after waiting upon God, we found a pastor away south in Strasburg, whose interest in the China Inland Mission was a deep one, and he is now representing us in Hamburg.

Let me very briefly refer now to Finland. Just as our friend, Mr. Holmgren, came across from Sweden, a Mr. Makinen came over to London from Finland, and was brought into contact with the China Inland Mission; and when he went back to his own country he was very desirous that some Missionary should go out from there. First of all, one sister went out in the year 1891; and since then we have had some five or six workers who have gone.

The situation now with regard to the international position of the Mission is something like this. In addition to what I have already said, in connection with the United States and Canada and the Australian Colonies and New Zealand, there have been Missionaries going out from most of the Protestant countries of Europe; and I close by mentioning one of interest. Already I referred to Italy; but we have.

ONE MISSIONARY NOW AT WORK IN CHINA FROM SICILY.

It occurred in this way. A gentleman in London was very

much interested in our work, and he made it his business to circulate "China's Millions" in many places on the Continent. One copy of "China's Millions" sent by this gentlemen went to Sicily. A young man had been converted through the instrumentality of one of the Protestant Societies, and then this paper fell into his hands. He read it, and it came home to his heart that perhaps it was God's will and way for him to go out to China. We heard of him through a friend in London; and, after a great deal of correspondence, he came over to London. He spent some six or eight months with us there, and then he, too, went out to China in connection with the Mission.

So, beloved friends, you see how God in His own wonderful way makes His silent messengers to spread far away even from where the human voice goes, and how the Lord speaks to individual hearts, and how the Lord says to one here and to one there: "I have need of thee"; and how these questions of national barriers cannot hinder the unity of the Church of God in carrying on His work; and I believe myself that God in His mercy and love has given to this Mission a great ministry in the bringing of Christians of different nations together for the one purpose of carrying the Gospel to the heathen, and that in that way God may use this Mission as the instrumentality through which the Church in different lands may be drawn more fully into sympathy, and more brought into the lines of God's own mind and purpose, that we may be all one in Christ Jesus, and that, even now, while we are carrying out His work in this present world.

After the close of Mr. Sloan's address the Chairman called on Mrs. Hudson Taylor, who said :—

My dear Friends,—I am very much impressed to-night with the possibilities of this meeting. I see so many young lives among the congregation. Will you join with me in two petitions before I say a few words to you?

"O Lord, wilt Thou make real things real to us every one. Lord, wilt Thou show to each one of us the possibilities of prayer as we have never seen them before, and to the young people especially the possibilities of their lives. For Christ's sake. Amen."

May I read to you two verses? They are these. "For the light hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."

I want to speak to you for a few minutes, dear friends, about the Godward side of missions. In our homelands there are a thousand influences coming to bear continually on the lives of every one of us—Christian books, Christian friends, meetings, constant daily influences—but away in China there is next to nothing of human instrumentality. And yet one is able to see God working in a way that to me is very interesting.

May I just give you an instance or two quite briefly of the working of God, altogether apart, as far as man can see, from human instrumentality? We have just read you how the god of this world has blinded the minds of them that believe not, so that the people in China not only need the light, but also the eyes to see it, and both must be through the power of the Holy Ghost. God hath shined in our hearts, and, praise Him, He hath shined in many hearts in that dark land.

I want to tell you what seemed to me at first a very improbable story; and yet it was told by a man who became an earnest Christian, and who has continued an earnest worker for God until to-day. The way that God brought him to the truth is to me very remarkable. He lived away in the country. There was nobody near who had ever heard the name of the Lord Jesus. He was poor, and he was sick. Lying alone in his room on his bed, his friends all away at work in the fields, he heard a voice calling him by name. He wondered who could call him; and, with very great difficulty, he got to the door and found nobody there. In time he got back to bed again, frightened, wondering who could have called him. Again he heard his name called. Again he got up, more feebly, but managed to get to the door, but with the same result. And again, after he had got back to his bed, he heard his name distinctly, and he covered himself with the clothes in a cold perspiration, for he

THOUGHT IT MUST BE THE ANGEL OF DEATH,

and he dreaded to die. Then he was told that he was to take a certain remedy, and he would get well. But also he was to go from the country to the city, and there he would hear of a new religion, which was true. He obeyed this voice, he took the medicine, got well, and went to the city. His heart had now been awakened by the Holy Spirit, and he wanted to follow the light; but month after month went by, and he heard of no new religion. But at last one day in a teashop, where he happened to go, he came across a very illiterate man, a countryman of his own, who was speaking of the Lord Jesus. At once he drank in the truth: this must be the new religion; and from that day to this he has been following the light.

Another case. A lady, a long time ago now, at the time of the rebellion, was in great distress. The rebels were in the city; they were entering different houses and pillaging them, killing everybody they met with. She got into a cupboard, and tried with all her might to pull the doors to and to hold her breath; and from there she heard the rebels about the house. In fear of death, because she knew the idols all around her were being destroyed as well as the lives of her people, she prayed to the Great Spirit, "O Great Spirit, do not let them find me"; and, though they ransacked every other place, they never opened that cupboard, but went away, and her life was spared. Years went by, year after year, and that dear woman had been awakened to wonder and want the light. "I was not killed; it was wonderful. They didn't find me. Must it not have been the Great Spirit who heard my prayer?" But she got no further for many years, until at last her husband, an educated man, heard the truth, and received it: but his one trial and difficulty was that his wife, being of a good family, a proud Confucianist family, it would perhaps mean his losing her if he told her that he had become converted to the foreigners' religion—the despised foreigners; and he could only tremble and pray and seek to encourage his heart that God answered prayer. At last he determined that he would tell his wife,

WHATEVER IT MIGHT COST,

and so he told her. Imagine his and her astonishment! "Oh, I am so glad," she said, "that you have found that there is a true God. Don't you remember"—and she just went back—"don't you remember when the rebels came that I prayed then to the Great Spirit, and I have always wondered since whether He didn't hear my prayer, because my life was spared?" She drank in the truth, for she was ready to receive it.

Just one other instance. There was a dear woman. She used to go periodically to the temples to worship, as everybody else did. On one occasion she heard the Gospel, and she thought about it. Still she went on going to the temple; but going one day she saw the hand of an idol lying amidst the rubbish and dirt on the floor; and it gave her a disgust, and she thought, "Is that the God I pray to? He cannot keep his own hand out of the dirt. Can it be true? I wonder whether that foreign religion that I heard is true?" And, as she made her way back to her home, she stood still, and her appeal was to the Great Heavenly Grandfather—Grandfather is more respectful than Father—"O Great Heavenly Grandfather, show me what is true?" How did God show her? She appealed to God, and He spoke to her through a dream. That night she dreamed that three people came to visit her, and that the centre one was dressed in white; but what struck her in the dream so much was that her goddess of mercy up in her house said to her, "Oh, I must go; I am going at once. Jesus has come, and I must go." She, with proper Chinese courtesy, said, "Oh, go slowly; why go away?" and urged the goddess to stay; but the goddess said,

"NO; JESUS HAS COME, AND I MUST GO."

She thought much about this dream, and next morning as soon as she could she went off to the Mission house. She was a stranger there, but she knocked at the door, and a servant came. She said, "I do not want to go in; I just want to ask you a question. "Will you tell me what kind of clothes does Jesus wear?" The man said, "They are white." "It agrees," she said. "Thank you; good-bye," and she went away. God had answered her prayer. She felt that the religion of Jesus must be a true religion. It was convincing to her heart. But then she had her conflicts. She felt that her idol must go, because now she was to follow Jesus. But she was going to move in three months; it would be very much easier to move her goddess then, and not to put it up again; but that woman could not get any peace at that rate. She felt that God had shown her what was true, and so she pulled her goddess down before moving. Then she found out something wonderful. Taught by the Holy Spirit, she began to pray, and

OUTSIDE NORTH GATE AN-K'ING.

she discovered that if she got up early in the morning and prayed to God, that then she had a good day, and if she got up late and did her work without prayer, that then she had a bad day. And she found out another thing. Some of her neighbours offered her a pipe, for most women smoke in China; and she said, "No, thank you." And they said, "Don't you smoke?" And she said, "Not now, for I found I could not pray as well when I smoked, so I have given it up." That was the way God taught her.

I love to think of God working, and out there in China we can trace His working, and we often see wonderful things, for He teaches the dear Christians from His Word. But another question to my mind is this, "Is there any human instrumentality in those things that we say are just God working? Oh, I think there is. God has called us to be co-workers with Himself, and I should think that somewhere someone had been taking hold of the mighty power of God for those poor heathen Chinese, and that these things that I have mentioned to you were just His response. Oh, I love to think that you, dear friends, every one of you, may take hold of the power of God, and may touch the lives of those poor heathen people whom you never will see unless you see them in the Master's presence by-and-by, and learn to your surprise, no doubt, that it was your prayer that brought them to find the light. Will you pray, then, that all of us Missionaries may expect salvation for these people, may expect that the Word, when it comes to them for the first time, shall come in demonsration of the Spirit and of power?

I have been feeling to-night, dear friends, that God says to my heart, and to all of us, "Ye have not, because ye ask not." Oh, how much I might have asked! How much I have missed! Is it not so with you dear friends? Shall we ask God that He will show us as we have never seen the possibility of prayer,

THE BLESSED POSSIBILITIES OF THE SPIRIT,

that He will give us in every land in answer to believing prayer? What might not this audience have if only we just realized our own impotence, and took hold upon the mighty power of God! Oh, that God may, indeed, as we have asked Him together, make real things real—the real state of the heathen real to our hearts, the real state of the unsaved around us all! Now, dear young people, with your lives before you, give them to the Lord Jesus, and ask Him to show you where He wants you to spend them. You may find useful service doubtless anywhere; but will you ask Him to put you where He can use you most—where you are most needed? Oh, that God may send out a good many of you, if it be His will, to the dark places of the earth; and for those that remain at home, that He may just make us all, as never before, channels to do His will in the power of the Holy Ghost.

Rev. J. Hudson Taylor, being called upon, asked the congregation to first join him in prayer, and then said:—

May I just refer you to a few passages in God's Word, in the Epistle to the Romans, which have a very important bearing upon our service for the King? I meet a great many people who say to me: "I cannot believe that the heathen are lost because they have not heard the Gospel," and I fully agree with them. I do not believe the heathen are lost because they have not heard the Gospel, but I believe they are lost because they were born in sin, and they live in sin, and go on in sin. It is not a question whether people *will be* lost. We *are* lost in a state of nature, every one of us. If there is any unconverted soul here to-night, it is not a question of whether you *will be* lost. You *are* lost already: but you can learn that Jesus Christ came "to seek and to save," not those who are in danger of being lost, but those who *are* lost; and the Chinese, and the Hindus, and the Africans *are* lost; and the question is, whether we shall tell them about this Saviour who can save them, and bring the remedy to bear upon their lives which will save them for time and for eternity. Do not, dear friends, take your opinions to God's Word, but

TAKE GOD'S OPINIONS FROM HIS WORD,

and you will be much more likely to be right. Let us turn to the second chapter of the Epistle to the Romans. You find there, in the second verse, "that the judgment of God is according to truth against them which commit such things." Just the very things that the heathen do—the things that are spoken of in the previous chapter—"the judgment of God is according to truth against them which commit such things." In the sixth verse you find that God "will render to every man according to his deeds." Judgment, you notice in Scripture, wherever it is referred to, is according to works. Salvation is by grace, but judgment is always according to works. And what are the works of the heathen? Do you suppose that the heathen, who have never been brought under Christian influence, are so much better than you are here—you who have been brought up with all the advantages of a Christian land, and all the influences of Christian truth? Do you suppose that they are so much better that they do not need the Gospel, that their deeds are satisfactory? Some people talk as if the heathen were a set of nice, innocent people, and that it was a pity for us to go and spoil them. You do not know what heathen darkness is. The fact that an audience like this is possible is the effect of Christianity. You could not in any part of the heathen world gather such an audience together. Do you think that the women in this audience would be allowed to go out and attend an evening meeting, or a morning meeting either? It could not, and would not, be tolerated in any heathen country. The fact that we have these privileges and this opportunity of meeting together and conferring about the things of God is wholly owing to the blessings, direct and indirect, of Christianity in a Christian land. The lives of the heathen are very bad: "the tender mercies" of the heathen "are very cruel," and the lives that are unenlightened by the Gospel are very dark and sorrowful. Their works are such that their consciences condemn them. Sometimes you meet with a casualist, who argues that he is a good man, and expects to go to heaven; but I have never got into close quarters with a man and found he really believed it: but when you thus meet them they will tell you that the miseries of a thousand days on earth are not to be compared to

THE MISERIES OF ONE DAY IN THE SPIRIT LAND,

to which they are all going. In China, every walled city has a temple to the god of the city. They think that in the spirit world there are officials corresponding to the mandarins; and if you will go to the temple of these guardians of the city you will find there is a court and alcoves, something like the spaces under these galleries, on each side of it; and these are divided into eighteen compartments, nine on each side; and you will find figures there, sometimes life size, sometimes smaller, representing the tortures of the doomed. The eighteen Buddhist hells are delineated there in a very realistic manner; and you see the poor people coming in and going from one hell to another, and each one of them expecting that he or she has to go through those very tortures themselves, believing there is no escape. The Chinese have a proverb, "The good have a good reward, and the evil an evil reward, if the reward is not given, it is because the time has not come"; and they know no way of salvation: they have no god that pretends to save, for the reason that "there is no other name under heaven given among men whereby we must be saved" but the name of Jesus. Now, they are not mistaken in the fact that there is a judgment to come, and they are not mistaken in the fact that sin brings with it terrible consequences; but, alas! they do not know that there is a Saviour, they do not know where power can be got to turn from sin to righteousness. Where forgiveness can be found they have never, never heard, and never will, unless we take this knowledge to them. Some of you here, dear friends, are in this solemn position, that there are people now living in these heathen countries who will

BE LOST IF YOU DO NOT GO AND TELL THEM OF CHRIST.

What are you going to do with the knowledge of that fact, with the fact that there are persons living now in some part of this earth that, unless they hear the Gospel from your lips will never hear it at all? No one else will ever reach them; and I believe God has brought some of you here to lay this upon your hearts to-night, and I hope that He will give some of you the joy and privilege of telling them of a Saviour who can deliver from the judgment to come, exhorting and encouraging them to flee from the wrath to come. There is wrath, and there is wrath to come, and it will come, and will bring "tribulation and anguish to every soul of men which doeth evil, to the Jew first, and also to the Gentile, but glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile." Where is power to work good to be found unless the light of God comes into your heart? You know full well that there is no power to resist temptation in ourselves. Temptation oftentimes does come in such forms that without God's help we are powerless to avoid it; but God helps those who come to Him through Christ, and God delivers them. He takes the love of sin right out of your hearts, and the power as well as the penalty. It is not a half salvation that sends us to where God can forgive and cleanse, but it is a full salvation—deliverance from the present power of sin, deliverance from the present life of sin, and future penalty of sin, all through Jesus Christ our Lord.

And how are these lost souls in China to be saved? "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" May God the Holy Spirit send some of you to some heathen lands, and others of you to people equally unsaved, equally lost, here in Toronto, or in some other part of this great field, with these good tidings of full deliverance from the power of sin and Satan. There is light given to the heathen. They know what is wrong, but they do not do what is right, because they have not the motive power. They have got light, and their own consciences condemn them.

There are a number of other passages. In the third chapter we have the question raised, "What, then, are we better than they?" Are we Jews, are we people who have the Word of God in our hands, better than the heathen? "No, in no wise; for we have before proved, both Jews and Gentiles, that they are all under sin." They are under the power of sin, and God will judge the world. The question, then, is, how he will judge those who have come under the influence of the truth to some degree. Some would seem to think that it was an advantage never to have heard the Gospel. That is a doctrine that cannot be supported by God's Word, and that even our own judgment and common sense would teach as false. Well, we do find, praise God, a great many whose souls are burdened with the sense of sin, and we have a grand Gospel to proclaim, a Gospel which "is the power of God unto salvation to every one who believes." I have met with a large number of cases of heathen people who, the first time Christ and His full salvation have been brought to their notice, have accepted Him; but

WHAT IF THERE HAD NEVER BEEN THAT FIRST TIME?

The Gospel is quite quick to bring about the salvation of heathen people, and we must pray very earnestly that they may be roused up and prepared by the Holy Spirit to accept the Gospel when they receive it. When I first went to China I expected people to be saved very soon, and before I could speak any Chinese at all God was pleased to give me the joy of seeing two accept Christ. By the time that year was over I had been so much under the influence of older and wiser men, who thought that a very gradual process of education was necessary before the heathen could be expected to become Christians that I had ceased to expect instantaneous conversions; and for two or three years I was not disappointed, for I did not see it. And then a dear Christian Missionary came out from Britain, and, in speaking with him, I spoke in the common way. "Well, you know, we must hope that God will use the truth greatly to enlighten the minds of the people, and that by-and-by there will be sufficient truth and intelligence stored in them for the Word of God to work upon them." To my surprise my friend said: "I should not like to hold views like that; it seems perilously like sinning against the Holy Ghost." He believed that conversion was the direct act of the Holy Ghost, and that "God, who commanded the light to shine out of darkness," would shine in their hearts. Then I remembered that my own conversion had been like a flash of fire; and I felt that I was wrong, and confessed the sin; and we went out together, and we prayed before we went out that the Lord would bring us in contact with some whose minds He was preparing for His truth, and that He would teach us how to speak that truth to them, and would bless them. Well, I think it was in July my friend spoke to me in this way. On Christmas day we had seven converted Christians meet together to spend a happy day.

THE LORD HAD BLESSED US TO THE CONVERSION OF SEVEN.

I looked back on the barren years before, when I thought no one was blessed to the truth. God is prepared to work if we expect and believe it. If we are in touch with God, the power of God will manifest itself. I look at your electric cars, and I notice that there is the iron arm always behind in contact with the wire above. When I was travelling in a similar car in Hamburg about three years ago I remember we turned around a corner suddenly; and very soon the car came to a standstill. No one got out at the corner. What was the cause of it I wondered if the car had run off the line, and I looked out and found the car was all right, the machinery was all right, and the car was on the track, and, though the conductor turned his levers about, the car would not move. At last he got out and walked to the side of he road; and I watched him; he came back again and adjusted the trolley. The arm holding the trolley, had slipped aside from the wire, and the contact was broken, and nothing would make that car go; but as soon as the contact was renewed she went on just as well as before. Now, unless we are in contact with God by faith, unless that contact brings the power down, we are utterly powerless; but if we are in contact with that power, all God's power can work through us. "When He, the Spirit of Truth, is come, He will convict the world of sin, of righteousness, and of judgment" *You* cannot convert a man or a woman in Toronto, but the Holy Spirit can; and the Holy Spirit can equally convert a man or a woman in China, or India, or Africa. If you are in contact with God, God's power passing through you will, by means of His truth, create new life in the hearts of those who are dead in trespasses and in sin.

And oh! what an effect it has when the heathen man or woman receives Jesus Christ. You can hardly believe what a difference it makes. Many and many a time, walking along the street, or travelling in the steamers, I have come across people I have never known before. I was certain they were Christians: there was a light in their eyes that never came there naturally, and a joy that manifested itself, and that told of a good Master. Self is not a good master, and the Devil is not, as a good many of us have proved; but Jesus Christ is, and those who know Him, and love and serve Him, show it in their faces. I remember some years ago travelling up the Yang-tsi-kiang with some Missionaries who had recently come out. We were going to An-k'ing. As the boat passed Nan-king, we went to the side of the boat to see the passengers coming aboard, amongst them were two men, who, as soon as we looked upon them, we knew were Christians. I found I was not mistaken. They were just filled with the Spirit of God. They had come from a place where there had been a very remarkable work of God's grace, an outpouring of His Spirit of a very special character. The Christians had been much persecuted in this neighbourhood, and in great distress they had met together for prayer; and it seemed as

though their prayers were answered, for the persecution ceased.

THEY CAME TOGETHER AND THANKED GOD FOR IT.

After a little while the persecution broke out more severely than ever before, and they asked the native Christian who had been the means of bringing them to Christ what could be the reason, the cause, of it. "Well, you know," he said, "I am a very untaught man, but I tell you what I will do: I will take my New Testament, and I will read it through, and perhaps before I get through I shall find some light on this question." And he read on and on, until he came to the casting out of the demon after our Lord's transfiguration, and the reply given to the disciples, "This kind goeth not out but by prayer and fasting"; and he said, "Ah, I expect I have it now. We cannot resist this demon of persecution except by prayer and fasting." And when the Christian people came together in the evening he told them what he had read in the Word, and said, "I find this is the reason: we shall have to fast and pray. Now, you have to work hard in your fields, and you cannot fast: but I will give myself to fasting for three days"; and for three days he took no food, and gave himself to reading and prayer. When the Christians came together in the evening, his face shone as the face of an angel, and the Spirit of God was there in mighty power: and he said to them, "Oh, my brethren, let us give over praying about this persecution. How selfish we have been. We have been thinking about our own troubles and our own dangers and sufferings, and we have not been thinking about the souls their souls, and to save their souls, and then when He hears our prayers they won't be persecutors any longer." They had very earnest prayer; and the next day he went round to the seven leaders, and with tears besought them to pity their own souls, and not to go on fighting against God. He was distressed for them, and they saw reality in him; and the result was that

WITHIN A FEW WEEKS SIX OF THEM WERE CONVERTED

to God, and the other died a sudden death, and the persecution came to an end in that way. The Spirit of God is mighty in work, and the Word of God and prayer are mighty weapons, and God has given them to us: and if you, dear friends, will help us, and work with us, there will be a very great work done in China before long.

Let us never forget that the Church of the living God is one. We sometimes wish that it were one. It is one, and it always will be one. The Church of the living God—part of it is in heaven (it is invisible), and part of it is on earth. The Church of the living God is a corporate body. Now, there are limitations to the possibilities of corporate bodies as well as advantages. For instance, take man's natural body as an illustration. My body is one. I cannot get this hand four feet in front of this body. If there is a man to rescue by this hand, my whole body must go. So, if you are not one with your Missionaries, dear friends, their power for good will be limited, they cannot accomplish all that ought to be accomplished, and all that will be accomplished; but if we are one at the Throne of Grace, if we are to hunger and thirst for souls: if we are one in desiring the glory of our Redeemer and in giving obedience to His last command: if we are one in heart, and each of us by prayer and effort is doing what we can, we shall see a mighty revival at home and abroad, for we cannot get a mighty revival abroad without one at home, and we cannot get a mighty revival at home without having one abroad. I was in Ning-po in 1866, when a dear Presbyterian Missionary, Mr. Rankin, told me of a wonderful work of God that was going on in 1858 in America, and he gave me most interesting details of the way God was working in the Fulton Street prayer-meeting in New York; and the Spirit of God came on the Missionaries: they came from the native churches around, and very soon a great revival, a spiritual revival, arose at Ning-po, and so more members were added to the Lord in a short time, for the Church of God being one, when the Church at home was going forward the Church abroad began to go forward, too.

WE ARE UNITED REALLY IN CHRIST:

let us be united in prayer and in effort. Let us pray for the power of the Holy Ghost upon the heathen; and it will be a grand thing when the crowning day does come, if some of you see hundreds of souls, perhaps, from Africa, and India, and China, and find as the result of your effort, your intercession, that you have drawn down the Spirit of God upon these workers.

Perhaps the thing that will touch your hearts most, now or hereafter, is the joy of the Lord Jesus Christ. He died to save souls; and oh, what a joy it is when one is saved; and to give joy to the heart of Him, who is a Man of Sorrows, over there! Is not this the highest privilege God can give us? May we not praise Him and use this privilege and live lives that will be a constant joy to the Lord Jesus Christ? We can fill His heart with joy, and the heart of our Father in heaven, just as truly as a little child can fill the father's or mother's heart. Isn't it our richest treasure to have the sympathy of our children, and their love and co-operation? Well, just in the same manner we may fill the heart of our Saviour and of our Father with joy when we

GIVE OURSELVES THOROUGHLY TO HIM FOR HIS GLORY.

May the Spirit of Life fill us, and make our lives a constant overflowing. You can pump out of an empty well, but you will get very little for your labor; but if your heart is full and overflowing, there is sure to be blessing. "He that believeth on me," not he who doubts, or does not think it likely to be true, but "he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." Oh, may He send you home to overflow for Him! "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up"—welling up—"unto everlasting life." So be it with you, beloved friends; and so may it be with all our dear workers at home and in China, for Christ's sake.

The Doxology was then sung, after which the benediction was pronounced by Mr. Taylor.

Tidings from the Provinces.

SHAN-SI.

LU-AN.—Mr. Hewett, in a very interesting journal, says:—"We have just concluded the second annual United Conference for members. We commenced on Saturday evening and continued until Tuesday morning, concluding with a testimony meeting. In every meeting we were thankful to feel that God was with us, and to recognize, perhaps, a greater quietness and solemnity than usual. But it was obvious that the simple preaching of Mr. Fan and the deeply interesting recital of the experiences of a convert, Mr. Liang, during a period of two years, while pursuing his calling in North Honan, were pre-eminently what most moved the hearts of the people.

"In the testimony meeting some fifteen spoke. They each were allowed a maximum of three minutes and generally their words were refreshing, but Mr. Lawson gave free course to Mr. Liang and he told us, for the space of one hour and twenty minutes, how things had fared with him. We call him 'The Photographer,' for that is his profession. He and his pupil were both converted at Lu-an nearly three years ago. He is well related, having the *entre* to several *Ia-men* in Honan. Thither he went, returning to the district of Huai-ts'ing Fu, where his present home is and where he mainly pursues his vocation. Knowing the temptations of *Ia-men* life, together with his being so young in the faith, caused much anxious pleading for his safe preservation, which God has answered with an 'exceeding abundantly.' How I would like to tell you every word! How his wife was ill, nigh unto death, how all his friends and relatives were against him, how they deemed and called him mad, how Satan tempted him not to remove his idols when his wife was so near death! Her illness was caused by his confession of Christ. She was so angry that she really became so ill that all feared for her life. Could he now at such a crisis destroy all his idols and tablets! It would be better to wait until the New Year, the time when new paper idols are put up; but the Spirit strove with him and he felt it was dishonouring to God to wait. Whether she died or lived, that was with God. To have the idols up plainly was dishonouring to God. He was preaching the one and true God and yet there were idols in his house! So straightway he took them and destroyed them without saving the least of the spoil. His wife now nearly died from anger, the second time, and he was much distressed. The Lord came to his help with the lines of a hymn:—

> 'Christian do not yield to fear,
> The Lord is here, the Lord is here.'

He was comforted, and his wife recovered slowly. He preached earnestly to his relatives and friends, with the result that three or four believed and many more were so interested that they learned to sing hymns and asked to be taught to pray."

KUEI-CHEO.

An-shuen.—Mr. Adam, writing of his work among the Hua-miao, says there are between two and three hundred enquirers, from some sixty different villages. The place of meeting having become too small for the numbers attending, he has secured a larger house, and has employed a native Evangelist to visit these villages. He has also opened three schools in different villages. Prayer is desired for this work.

KIANG-SI.

Sin-feng.—Mr. Marty, writing of the work recently begun at Sin-feng, says:—"Toward the latter part of August, I moved here permanently, and during the first few weeks I was kept busy fixing up the chapel and apartments. The chapel is on a prominent street and the services from the first have been well attended, and the interest shown was very marked. My native helper has been faithful and has preached the Gospel with no uncertain sound. The first few months were days of blessing, when we preached to those who had never heard the Gospel of Christ before.

"The markets about here are numerous, and some of prominence. I have visited eight of these, also a neighbouring city. At present there are about fifteen enquirers, who have attended the meetings pretty regularly. Most of them are business men in this city and the surrounding markets. The most prominent one is an export farmer. He is exceptionally bright, and is a joy to my soul. I trust he may be kept and fully saved. Two others have given up the use of opium. Thus the work has been, in a measure, encouraging—in fact there is no ground for discouragement."

Personal Items.

BIRTHS.

On February 13th, at Shuen-k'ing, the wife of A. E. Evans, of a son.—Robert Leslie.

On Febrnary 13, in London, the wife of Gilbert Ritchie, of a daughter.

MARRIAGES.

On February 4, at P'ing-liang, V. Renius to Miss E. Gustafson.

On February 21, Üin-ch'eng, G. A. Stålhammar, to Miss J. Svensson.

On February 21, at Üin-ch'eng, L. H. E. Linder to Miss N. K. Sjöberg.

On March 19, at Shanghai, Charles Carwardine to Miss M. Goold.

On April 4, at Shanghai, J. W. Wilcox to Miss L. M. Pasmore.

DEATHS.

On March 28, at Shanghai, Thomas Urry, of pernicious anæmia.

On April 17, at Chin-kiang, Miss Lottie Baller.

ARRIVALS.

On April 2, Miss Louie H. Cozens, from Australia.

On April 4, C. H. and Mrs. Tjäder and child, from America.

On April 9, A. E. and Mrs. Rydberg and two children, and Miss F. Hallin, from Sweden; Chr. Watsaas and J. A. Christensen from Norway.

DEPARTURES.

On March 24, August Karlsson, for America.

On March 26, A. and Mrs. Witzell and child, and Miss A. Swanson, for Sweden; Miss Barraclough for England.

On March 31, Miss Hoff for Germany.

On April 9, Rev. W. C. Taylor and child, W. T. Gilmer and E. J. Brewer, for England.

Baptisms.

Since the date of our last issue, the following baptisms have been reported:

KIANG-SI	Peh-kan	2
	An-ren and out-station	8
CHEH-KIANG	T'ai-cheo	6
	P'ing-iang	6
	Total	22

Monthly Notes.

THE PRESENT ISSUE OF THIS PAPER has been delayed because we have been unable previously, to give in it the report of our Anniversary Meetings held upon May 10th, which we desired to do. For this reason, we are obliged to present to our readers, a double number. This enables us, however, to publish in one paper all of the addresses delivered at our Meetings, and we trust that it will be of service to our friends to have these in this form. Prayer is asked that the circulation of this number containing these interesting and valuable addresses, may be greatly used of God.

It is our purpose to make a freight shipment to China from Toronto early in July next. This will be particularly for those friends in CANADA who may be desirous of forwarding goods to our Missionaries. Friends in the States, however, may take advantage of this, if they desire to do so. In all cases, those who wish to send packages or boxes should correspond with us before forwarding goods to us, so that we may advise them in reference to the details of their shipments.

The Keswick Conference will be held, as previously announced, at Niagara-on-the-Lake, from noon on Monday, July 2nd, to noon of Friday, July 6th. It was decided for a time to give up the Conference, but so many friends were disappointed at this decision that it has been thought best to hold it, as intended. No reductions will be given upon the Rail Roads, as the attendance will not be large enough to secure these; but reduced tickets on the Niagara River Line, from Toronto to Niagara and return may be obtained by applying to Revell & Co., Yonge St., Toronto. We trust as many friends as possible will be present at the Conference and that the Lord will grant to all His rich blessing.

Our friends will be grieved to know that Mr. Taylor, the General Director of the Mission, has had a serious physical breakdown, and that he remains in an enfeebled state. Mr. Taylor got through the meetings of the Ecumencial Conference, and the subsequent meetings in Toronto, in fair physical condition; but he was overcome with severe pains in the head while holding a meeting at a later time in Boston. Not recovering from his sickness as early as had been hoped, it became necessary for him to give up all his engagements on this continent, and to seek for a prolonged rest. After this, he remained for some time in Boston, and later visited Northfield, and upon the 9th inst., he set sail for England with the purpose of proceeding to Switzerland and spending the summer there. We earnestly request for Mr. Taylor, as well as for Mrs. Taylor, the fervent prayers of the Lord's children, that our friends may be given perfect rest of heart in this new trial of their faith, and that Mr. Taylor, if it be the Lord's will, may be speedily and fully recovered.

The sad news has reached us of the falling asleep in China of our beloved brother, Mr. Thomas Urry. The news of his passing away came to us most unexpectedly, for though we knew he was seriously sick, the last advices received had been favourable, and he was considered beyond the point of danger. We have learned, however, that there came a sudden turn for the worse, and because of extreme weakness he was unable to bear the exhaustive effect of the relapse from which he suffered. He thus passed quietly and peacefully away, finishing his well fought course at Shanghai upon March 26th. The loss to ourselves and to the Mission thus sustained, is a great one. Mr. Urry was one of those devoted, steadfast men who serve the Lord in season and out of season with zeal and ability, and hence it will be difficult to fill his place. May God in His mercy raise up some one to enter into our brother's labours, and to thus fulfil his unfinished work. May we bespeak for his widowed mother, his sister and his brothers, the sympathy and prayers of our friends. We present elsewhere, Mr. Urry's picture.

Many enquiries have been made of us of late, as to what the course of the Mission will be in connection with the troubles in China, in case of their continuing, and in case, particularly, of their becoming more serious and widespread. As the answer to these questions is of general interest, we would make, thus publicly, the following statement: The Mission recognizes fully the gravity of the situation in China; but it has no thought of retiring from the field, and would not have, even if the present difficulties should continue, and should increase in force and extent. Most, if not all of the members of the Mission have long since faced the possibility of suffering and death in connection with their service; and, while they will court no danger, and while those in China will not hesitate, according to the Master's injunction, to flee, if persecuted, from one place to another, it will be their purpose to remain in their stations as long as possible, that they may be a strength and a comfort to the native Christians and a means of salvation to the Christless heathen. The Mission takes this position, not because it undervalues human life, nor because it is unmindful of the anxiety and possible sorrow of relatives and friends at home, but because it does not see that any other course is possible as before the teaching of God's Word. It is remembered that long ago, the Master forewarned His disciples, that, if they had persecuted Him, they would persecute them; that in thrusting them forth, He sent them as "sheep in the midst of wolves"; that in this world they would have "tribulation"; and that even the compensations of service would be "with persecutions"; and it is remembered also, that it was in the face of this, and partly because of this—for these things are but the expression of the sin in the hearts of men which needs healing—He commanded His disciples to go to all nations and to every creature. There is nothing left for us to do, therefore, whatever the cost, but to obey. Will not our friends earnestly ask God to empower us for obedience, that we may finish our course with joy, and the ministry which we have received of the Lord Jesus, to testify the Gospel of the grace of God.

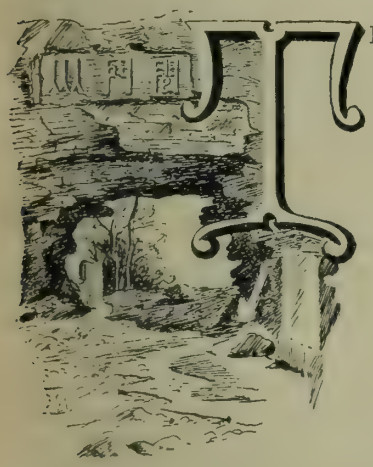
CHINA'S MILLIONS

God's Covenant With Us.

From an address by

MR. WALTER B. SLOAN.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen" (Hebrews xiii, 20, 21).



THESE two verses occupy a very important place in the close of this epistle. If we notice the verses which precede and succeed them, we shall observe that our text has no natural connection with its immediate surroundings, but that it rather stands detached and alone, summing up and applying in a wonderful way the teaching of the whole epistle. We know how, with a magnifying glass we can collect the extended sun-rays coming from the heavens until they are concentrated on a single point, and throw the whole power of the light and heat upon it with great force. So we may reverently say, does the writer in these verses apply a magnifying glass. It is not a mere repetition or recapitulation, in a few words, of the epistle's teaching; it is more. It is a gathering of it altogether into the form and with the power of a benediction. The writer has been telling us what God is able to do for us, and seeking to disclose to us His power and glory; and now it is as if he said: God, who is the Author of all the blessed work of grace of which I have been speaking, is going to do it.

It is most important, in dealing with God's Word, to see the connection and bearing of portions such as this. It is indeed a great and blessed thing to have a good grasp of the truth; but that is of little avail unless through it we are brought to take hold of the God *of truth* who sanctifies. Here the author brings us face to face with

A GOD WHO IS BEHIND THE TRUTH,

of which he has been speaking, and reveals Him as a God who is going to fulfil this truth in the heart of His child, and fulfil it in such a way that the individual child of God shall be enabled to do His gracious and blessed will.

There is a time for God's Word to come to us in conviction; there is a time of appeal for surrender; but there is also a time when the ministry of the Word reaches us from another standpoint. It is this stage that we have here reached. What I want you to see, as brought before us in these verses, is the reality, the fulness, the constancy of God's provision for us. I would have you recognise that our spiritual prosperity is no question whatever of locality, of Christian fellowship or environment, or even of keeping these blessed truths in our memory in a human way. What we need is to go away face to face with God in Christ, knowing that *He* most assuredly, day by day, is going to see to the fulfilment of the things of which He has spoken to us here. This is our final benediction. The great God with whom we have to do, the God who has spoken all these things to us, is the same elsewhere as He is here, the same in the ordinary days as in the extraordinary; and He has committed Himself to us to work out in us the things of which we have been hearing.

But notice the details of the passage.

"*The God of peace.*" We know how, at the birth of the Babe in Bethlehem, the angels proclaimed "Peace on earth"; how the Lord Jesus, in His farewell before He went out to the death of the cross, bequeathed peace to His disciples; how, when he rose from the dead, He twice said to them, "Peace be unto you." In the human heart, till God has full hold of it, there is war: an unrestful, contending spirit fills up the world's life. In God there is eternal peace; and in all His working, through redemption, He aims to get a people to Himself who shall be

SHARERS IN HIS PEACE,

and know war and strife no more. For the accomplishment of this purpose we find, in the first of our verses (1) what the God of peace has done in Jesus Christ on our behalf; and in the second of them (2) what the same

God of peace will go on to do in us through Jesus Christ.

FIRST, then, *what He has done.* He has "*brought again from the dead our Lord Jesus.*" And this resurrection of our Lord, the great Shepherd of the sheep, has its root or foundation in "*the blood of the everlasting covenant.*"

Let us try to understand this clearly. In the Old Testament we have a covenant between God and His chosen people. It was a covenant that required obedience. And the new covenant, too, we find, calls for obedience. Wherein, then, is the difference? The old covenant, was founded on the shedding of the blood of certain animals, and was sealed with many ceremonies, all for the purpose of bringing the chosen people into a certain relation to God, and helping them to obedience to His will. Why, then, was a new covenant needed? Because the old failed to accomplish God's purpose. It had not that in it which could fully and effectually deal with the awful corruption of human nature. That is why we find the introduction of a new covenant to take the place of the old—an everlasting covenant, as it is predicted in Jeremiah xxxii. 37—41, in which God will so put His fear in His people's hearts that they shall not depart from Him.

In the epistle to the Hebrews we find the application of this promise to the life of the present people of God; and instead of the many animal sacrifices, which could not purge the conscience or give access to God, you have the Blood of Jesus Christ. What could be the surest token that the shedding of His blood had fully accomplished its atoning work? Surely this—that God raised Him from the dead, and took Him to His own right hand in the heavenly places. The Lord Jesus had so identified Himself with us, that—I say it with reverence—unless His blood had fully availed for the remission of our sins, He could never have risen. His rising from the dead declared the guilt of sin fully extinguished: it was God's great token that the atoning sacrifice was complete and final. The blood was the foundation of the covenant, and the resurrection was

GOD'S FIRST GREAT ACT OF NEW-COVENANT FAITHFULNESS.

Having given His life, He rises from the dead as the Great Shepherd, victorious, going on before, to lead us after Him into the actual living presence of the All-Holy One Himself.

SECOND. Now, in the light of this verse, pass on to see what the God of peace is further prepared to *do in us* for the accomplishment of His purpose. He is going to make us "*perfect in every good work to do His will,*" by doing in us "*what is well-pleasing in His sight, through Jesus Christ.*"

In reference to ourselves, the new covenant has great superiority to the old. The old covenant helped towards obedience: the new makes full, perfect, God-like provision for obedience. The Representative of redeemed men is entered in, with His own blood, to the most holy place of the heavenly tabernacle, which God pitched, and not man; and His entrance there is pledge of the establishment of the new covenant.

Let me take an illustration from business life. The large ironfounder who requires thousands of tons of coal does not purchase them in small lots occasionally. He goes to the contractor and says he will require so many thousand tons of coal for the year, of such-and-such a quality, and asks for an estimate. That transaction, that contract, covenant, settles a continual supply for the whole year at a fixed price. It is not a question of a new transaction every week. Pardon the earthliness of the illustration. But our salvation, in the sense of full fellowship with God through the Blood of Christ, and God binding Himself thereby to work in us, is a matter of *covenant.* Oh, do not think that you are to face this or that temptation, and *perhaps* Christ will deliver. Do see that, inasmuch as Christ has redeemed us by the blood of the everlasting covenant,

GOD HAS PLEDGED HIMSELF SO TO WORK IN US

that we shall do His will and be well-pleasing in His sight. We are not to be at the sport of the world and the flesh and the devil. Satan is not the prince of this world in such a sense that he can come to Christ's redeemed and say we must bow down to him. In God's Name, it is not true! The truth is, that, because Christ's blood has established a covenant relationship with God for all your life, God is pledged to so work in you that you shall do His will.

A Glimpse at a Country Church.

BY MR. BERNARD W. UPWOOD, WENCHOW, CHEH-KIANG.

SOME forty miles north-west of Wenchow city, nestling among fir-clad mountains by the side of a rippling river, lies the village of 'O-dzing, one of our most distant out-centres. At distances of from five to twenty miles are other out-stations, which are worked from this place. An Evangelist, Sih-ch'ang, is in residence, and with the help of a farmer (who receives a small salary on consideration of giving four days a week to the ministry of the Word), his brother and a Bible-woman, sees to the spiritual needs of some 100 members and enquirers, and steadfastly faces

THE ALMOST IMPOSSIBLE TASK

of carrying the Gospel to the many and widely-scattered villages in this district of valleys and mountain ranges. It is no little task to visit this out-station. A boat journey of some fifteen miles up river, and then a tramp of twenty-three miles up one of those tortuous valleys that abound in this part of China. Through village after village, crossing and recrossing the river by aid of high stepping-stones, at times more than 150 at one ford—all the time, by a gradual ascent, getting

higher and higher, then crossing the water for the tenth time we enter a narrow gorge near Li-ts'ö, one of our preaching-stations. Mountains tower on either side—now a sheer rock-piled precipice, now tree-clad from base to summit; the pathway, a narrow ledge on the mountain side being sometimes a hundred feet or more above the rushing stream that leaps its high boulder barriers in its headlong hurry to the sea. After about six miles the gorge narrows, and finally closes in, the path then zig-zagging hundreds of feet up the steep rocky mountain by the side of a cascade that gives to this spot the name of "Waterfall Pass." Then comes nearly three miles of continuous descent down a terraced mountain side at the foot of which is 'O-dzing.

I reached the head of the pass just after sunset, and then enjoyed the rare treat of going down the mountain by moonlight in a quietness that could be felt. What is that? Softly at first, then rising louder and louder, till the whole valley and mountain-side seemed filled with it came the piercing wail of a woman. Was she by some coffin, bewailing a father, a husband, an only son? It seemed like the hopless cry of a lost soul as it came from this heathen woman far up the mountain-side. Peak after peak caught it up, and sent the echoes rolling down to the valleys below. Presently it ceased, and again came that stillness, now almost unbearable. Poor soul-stricken body! How one longed to tell her of the Comforter, Christ the Lord!

. . . . . .

It is Sunday—a bleak, cold March morning. Daylight showed the hill-tops, either snow-clad or cloud-covered. Down in 'O-dzing itself the sleety rain had ceased falling, and by 10 a.m. the congregation of some thirty odd farmers, and their families had assembled. It is a curious assembly. Of all ages, from the grey-headed "Pah-pah" of seventy years, who told me he was "stupid to death," and knew nothing of the Gospel but that Jesus had died for him, and rested happily on that, down to the frolicsome bundle of humanity of as many days, who seemed intent on keeping the young mother from getting much of the sermon. Poverty, riches; stolid dullness, eager intelligence—what a study in faces! The hymns are sung regardless of time or tune, except by very few, for many of them are new in the faith: and then comes the main part of the service—to them and to the "foreign teacher" as well—the sermon. It is a simple Gospel address, with a homely, every-day application;

YET HOW THEY LISTEN!

A bright-faced lad on the opposite side of the table to me seems "all eyes"; now and again an emphatic nod of the head shows that he takes in and approves the subject matter. Ah-kae n-na, the "Mother-in-Israel" to this church, never loses the smile on her face, nor the intense joy in her eyes as she fixes them on the speaker. For fifty years she knew nothing of God and His Christ, and now, at the age of sixty-three, she tearfully regrets her strength does not enable her to take long journeys of twenty miles or so over the mountains, and "mother" the young converts, as she has done until quite recently. Ah-'ong, a good-natured young giant, has known what it was to be bound by the strong chains of Satan, but now rejoices in his God-given freedom, and lets no chance go by without telling of it. Ah-djung has come a long tramp to invite me to his native village. Mr. Hunt and I saved him from drowning last year, and he does not forget it. Sa-'o Ah-mo is as loquacious as ever, bright and happy in her Saviour; ever ready to answer a question or give an appreciative word if something she relishes is said. But enough. Time and space forbid me telling of the talk with one and another after service—of trying to teach an old man to pray, of giving this one some medicine for a physical ailment, and that one a word for his soul's health, of hearing stories anent the quiet heroism and trustful faith of some brother who was being persecuted for righteousness' sake.

ONE OF CHINA'S IDOLS.

IT IS BUT A GLIMPSE I GET OF THEM

—it will be months ere we meet again—but I can go on my way the gladder, the more praiseful for having met with and seen the wondrous things God is doing in and through these dwellers in the hill country.

An Opium Poisoning Case.

BY MISS F. M. REID, NAN-K'ANG FU, KIANG-SI.

I RETURNED here in September, and settled down to real native work. My work has included the giving out medicine, chiefly specifics for fever, etc., to any natives who apply, and trying to give them a little Gospel with it, receiving and entertaining with a cup of (sugar less and milkless) tea, women who come to see the house, and hear something about "The Doctrine."

I went on occasional trips to the country with Mrs. Duff, where, as I could not make myself understood, I was chiefly useful in looking after the baby, while Mrs. Duff talked, and going to three cases of

ATTEMPTED OPIUM SUICIDE,

the first two with Mrs. Duff, the third by myself. This last case was a specially interesting one. It was in a well-to-do home, a woman of about 30, and I was fetched by her husband, who was greatly distressed and excited. The cause of the attempted suicide, was a quarrel between Mrs. K'o and her (step) mother-in-law, a hard-faced, overbearing woman, and she was determined to die. I reasoned with Mrs. K'o, her husband and children besought her, the neighbours shouted and tried to force her, but she would not swallow a drop of medicine. The opium had been taken so many hours before, that the hope of recovery seemed small, and every minute's delay lessened it. As I stood beside her, silently praying that God would change her determination and save not only her body, but her soul, the noisy group around was suddenly silent. Glancing round, I saw that an old woman, poorly but cleanly dressed, had entered. The crowd parted, and with the uncertain hobbling gait of all Chinese women,

THE AGED MOTHER

came quickly to her daughter's side. Clasping her hand and stroking her face, she bent over her, murmuring words of entreaty in a low tone of intense love.

The Lord had answered the first part of my prayer. Sitting up, she said, "Give me the cup, I will drink it." Eagerly I put it into her hand, and hastily prepared more, which she also took, and quietly submitted to all the treatment. The effect was so slight, that I still feared for her life, particularly as she was growing drowsy, but I could do no more, so telling them to keep her walking about, I came away, noticing as I left that her husband in an adjoining room, was recruiting his energies, with the opium pipe.

We heard next day she was better, so the second petition was granted. Please join with me in asking that the third—her salvation—may also be vouchsafed. I hoped this would have given us an entrance to the home, and brought speedy spiritual blessing to Mrs. K'o; but she did not call on us, and when, after waiting a fortnight, Mrs. Duff and I called, though we were politely received, and some other members of the family returned the call, my patient did not come, nor have any of them paid a New Year's call. So we can only wait, and pray, and trust.

A Visit to the Golden Temple, Uin-nan.

BY MISS CLARA A. LEFFINGWELL, UIN-NAN FU, UIN-NAN.

COVERING the summit of a forest-covered hill are the temple and grounds. We approach by a stone-paved pathway and pass under a massive archway inscribed in big letters, "The Gate of Heaven"; another flight of stone steps, and about two stone throws from the former, is a most magnificent archway, that, were the inscription not misleading, one might expect to see, as did St. Paul, "things unlawful to utter," for the words that meet one's astonished eyes are nothing less than "Gate of the Third Heaven." On either side of this are shrines or rooms containing idols; and yet a longer flight of stairs, and perhaps ten rods from the last-mentioned door is another huge door with the name, "Palace of Peace," in carved and gilded letters one and one-half feet square. Entering this, we find a gilded idol, of colossal size, and very fierce, directly in front of the door and very near. In his hand is a small, gilded panel, containing only four Chinese characters or words, "Chih sin chong liang." Guileless in heart, upright and good, would be a fair translation of the words in English. The massive doors opening into the next courtyard are made to look stronger than they truly are. Once through these doors, and we are in a court one hundred and fifty feet long or so,

AS DIFFICULT TO DESCRIBE AS IT IS INTERESTING.

In the centre is a broad stone pavement running the whole length; on either side are little plots of ground, containing trees in blossom, and very fragant; there are also evergreen trees. On the farther side of these plots are temples or shrines containing rows of idols of gigantic proportions. These temples or places where the idols are, are merely like simple sheds, or like one shed the whole one hundred and fifty feet long on either side, divided by three partitions. Some of these idols were represented with wings and tusks; others had a third eye in the centre of their foreheads.

What are these? I enquired, as I came to a strange group of idols. I was told that they were the gods of thunder. One idol had a mallet in its hand, another a sword. The robes of all were magnificently decorated in gilt and color. Over the door are elephants of carved stone, distinguishable by their tusks and trunk only, as their general form and attitude were more like that of a lion; but then it is not probable that the sculptor ever saw an elephant.

We ate our lunch in the next courtyard. This yard contains

A TEMPLE OF BRASS.

The walls are all of brass; even the tiles of the roof are brass. This has given the whole place the name of the Golden

Temple. The floor of the temple and balcony and railing and steps leading to the temple are of marble. I have been here once before, but made no attempt to describe the place, knowing that it was impossible for me to do so, and confess that I have even exceeded my anticipations in the extent of the failure I have made. To the left a path led to other temples near by, all well supplied with idols. Just back of the brass temple was a camelia tree as large as an apple tree, loaded with large, red camelias. There were also white camelias blooming in large pots, and creamy white magnolias.

Beyond the brass temple was another larger temple with empty rooms upstairs where people could lodge. This last is on the extreme summit of the hill, and from the back windows we can look down into a deep valley of forest trees, quite on the opposite side of the hill from where we arrived.

As I looked at the curiously wrought brass panels, beautiful carvings, the natural and often majestic attitude of the idols, and especially at the true art manifested in the folds of drapery so moulded in mud, for the most part of

THE IDOLS ARE ONLY MOULDED OF CLAY

on a rough foundation of beams of wood, covered with straw, bound on at first, afterwards with clay or mud, then painted, I think of the capabilities of these Chinese whose souls are in such darkness. This worshipping mud-made images seems so incompatible with the degree of intelligence necessary to have to enable them to do what they do.

On a previous visit we arrived just before family prayers, if such it may be called. The first we saw of it was their coming in solemn procession out of the brass temple, and into the balcony which extends on all sides of the temple. Those who carried nothing reverently folded their hands. I was told that they actually knelt and prayed, one petition being that they might not come to the bitter sea. The gentlemen heard them praying this, but I was not near. But I must close, believing that these temples, idols and perishing souls will seem a little more real to you for this superficial glimpse of a day's outing in the "Golden Temple."

A Christian Funeral at Ts'ing-kiang-pu, Kiang-su.

BY MR. HENRY S. FERGUSON.

WE have had lately, perhaps, the first native Christian funeral this place has seen. Our oldest man here, Ts'uen lao-tie (Grandfather Perfect), passed triumphantly to his rest on Monday, February 19th, and we laid his remains to rest in our recently purchased church burial plot, to await the coming of the Lord. He had reached the age of seventy-eight (Chinese reckoning), and had long been looking forward to release from the trammels of life in the body. He was weak and infirm, and had passed through much trouble. There was no weeping at the burial, as all recognized that the weary traveller had reached the haven of rest. Of course, there was

NO BURNING OF PAPER MONEY OR INCENSE,

or letting off of firecrackers, or any of the devices used to frighten demons. Four little boys, sons of Christians, carried in the funeral procession, scrolls bearing the following inscriptions:

"The toil of earth is finished."

"He has gone to heaven to see the Lord"

"We shall meet again in the presence of the Lord."

"In the happy land life is everlasting."

At the grave a long service was held, hundreds of heathen attending, and listening attentively throughout, hearing of the Christian's hope, of the resurrection of the dead and of judgment for sin. May the Lord greatly bless the testimony of this simple burial service!

Ts'uen lao-tie was converted twenty-two years ago. He first heard the Gospel in Chin-kiang when on a visit to a relative. He was impressed with what he heard, and came to the Gospel Hall here on his return, and was instructed in the way of God more perfectly by the native evangelist, Mr. Lao, the same who is now with us. At that time he had been

AN OPIUM SMOKER FOR TWENTY-EIGHT YEARS.

How was he to shake off the habit? The evangelist told him that the Lord would give him strength to do so if he sought it in prayer. This he determined to do, and went home to give himself to prayer and to struggle with the terrible craving. The Lord heard his cry, enabled him to endure to the end, through several days of intense suffering, and gave him complete victory over the fatal habit. He never touched the poison afterwards, and was always eager to help others who were bound by Satan as he had been. At the time of his conversion he was gaining his livelihood in connection with the Ia-men. He recognized that the ways in which money is extorted from their victims by the underlings of the Ia-men could not be pleasing to God, and that that manner of life was one that a Christian could not follow. He accordingly gave it up, and started a small business on the street, which yielded him a livelihood until he became too old to attend to it; since then he has been supported by his sons. But though too old to labour, he was not too old to testify for Jesus, and frequented the street chapels of our own and the Presbyterian Missions, preaching constantly without looking for any remuneration. He has been a power for good through the grace of God, both in the church and in his neighbourhood. His faith was strong and childlike, being a confidence in Christ, not a mere holding of doctrine. He was ever ready to give an answer to anyone asking a reason for the faith that was in him. On one occasion an assistant of the Roman Catholics encountered him, and tried to shake his faith by asking him if he did not know that the so-called Jesus religion was merely an offshoot that had broken away from the true mother Church of Rome. To this he replied: "The things you speak of I am not versed in, but I am fully assured of this one thing, that Jesus Christ came into the world to save sinners, and that, believing on Him, we have life through His name."

New Year at a Station.

BY MISS L. TILLEY, NING-HAI, SHAN-TONG

LAST week being Chinese New Year, I would like to tell you a little about it. On Monday we had a treat for the boys and girls of our Sunday School, numbering between forty and fifty. We spent all the morning preparing for them, arranging the rooms and the sweetmeats, and dressing a

A HAPPY CHINESE TRIO.

Christmas tree, which was a fine, large one, and which looked very bright when finished, with its dolls, toys, books and garments. At two o'clock our programme commenced, and our little guests (who, by the way, had been arriving from 9 a.m.), came into the guest-room at the back, and partook of the various kinds of sweetmeats, etc., which they

SEEMED TO ENJOY IMMENSELY.

Perhaps you are thinking of them as sitting on chairs beside tables, with white tablecloths and rows of plates, cups and saucers; but you are quite mistaken, for they just sat on long benches, the boys all at one side, and the girls at the other, and they ate all the things out of their hands. What they didn't eat they "sleeved," which, by the way, is not uncommon, and not as dreadful as we think it is, for even when we have had high-class people to see us, they will take away what they don't eat. Perhaps you will wonder at the word "sleeved" instead of "pocketed." Well, you know the Chinese dress has most convenient big sleeves, and their wearers can put anything up them so quickly that it is hardly noticeable.

Both before and after the children had the sweetmeats we had tea brought in, and this they drank up very quickly, five or six cups each, without milk or sugar, in real Chinese style, out of cups without handles, for you know their cups do not have handles. After this was over we had a nice meeting, singing hymns, etc., and they (boys and girls) repeated texts which they had learned through the year. Then Mr. Tomkinson, who was in the chair, spoke a few words on each text. After this, which lasted about an hour or so, we all adjourned to the street chapel, where the wonderful tree was, off which each child received three or four things. Then they all left, looking as happy as they could be. It was

A REAL JOY TO SEE THEM SO HAPPY,

and we did feel thankful that the Lord had sent these children to us. We are looking forward to the time when they shall come out definitely for Him. Please continue in prayer for them.

On Wednesday we again had a very enjoyable time—it was New Year's Day—and very early in the morning, before breakfast, the place was all astir, for it is the custom here that the men go out at day break (or even before, because they take lanterns with them), calling. Our teacher was the first to call on us, and he came at 7.30, saying that he would have come earlier, but feared that we would not be up. After breakfast we were greeted by the teachers and evangelists and all the morning we did nothing but receive different persons, the boys of the school, the little lace-makers, Christians and enquirers, etc. It was, indeed, a pretty sight to see them, for in their own style they were all "dressed up," with their red, blue, pink, green

CHINESE BOYS AT SCHOOL.

and purple garments. Although the colours were of the brightest shades, they did look pretty. At 12 a.m. we all met in the chapel, and had a service, after which we had tea and sweetmeats. Then

WE HAD A TALK TOGETHER,

and gradually our visitors began to go. About three o'clock nearly all had gone, only a few children staying behind, so we went to our house and had a rest till six o'clock, when we had invited any who liked, to come and spend the evening with us. This, of course, was principally for those on our compound; but we were glad to see others, too, and in all we had about twenty natives. We spent quite an enjoyable time together in our sitting-room. Mr. Tomkinson showed them some magic lantern slides, and then we had some singing, each one having his favourite hymn. This they liked very much. Thus the day ended; my second "Chinese New Year" in China, and it was happy to us. But, oh! one does feel sad in thinking of those who are still worshipping idols and their ancestors, and taking part in all sorts of idolatrous festivities. On the other hand, how glad we are that some have turned from these to the true God! Will you still pray that many, many more may turn to Him, the One who alone can give them true joy and happiness.

The Work at Kih-an, Kiang-si.

BY MR. WM. TAYLOR.

We arrived in China from Canada over three months ago, and have been here in our old station about a month. We are thankful to get settled down after so much travelling, and look to God to make and keep us "meet for *His* use," as we thus re-enter upon service for Him among China's teeming multitudes.

It may interest you to know just where we are. On the map of China you may be able to find a province named Kiang-si. It is in south-central China, and part of the great Iang-tsi river forms most of its northern border. About the centre of this province, though slightly to the south-west, is the City of Kih-an (sometimes spelled "Kingan"). It is in this city that we now live. The population is estimated at 150,000, while in the district round about, within a radius of sixty or seventy miles, there are, probably, at least 2,000,000 people. In this district there is only one other mission station, and that recently opened, some sixty miles to the west.

Our Mission began itinerant work in these parts in 1889, and premises were rented in 1891. A strong anti-foreign feeling was prevalent for some years after, which hindered access to the people not a little. More recently, however, this has lessened, and tens of thousands have heard the Gospel

THOUSANDS OF SCRIPTURE PORTIONS

have been put in circulation, and a little company of believers has been gathered out. At our Sunday services some thirty Christians and enquirers meet for worship and Bible study. We have Gospel meetings two evenings in the week, and every day keep "open house" for all who will to come and hear. Our street chapel is open each afternoon for informal conversation with all who come in. Thus each week hundreds, and often thousands, come under the sound of the Gospel. As time and strength permit, open-air work is also done—preaching in the temple courts and near the busy thoroughfares. Journeys in the surrounding district have been taken from time to time; but we are sorely

IN NEED OF "MORE LABOURERS"

for the evangelization of the "great multitude" of two million persons.

We have been encouraged lately by the keeper of one of the largest opium dens in the city, who has been converted, and who, at pecuniary loss to himself, and to the amazement of his heathen friends and neighbours, is giving up the business, and opening a drug store.

May I ask special prayer for the following:

1. For the repentance and restoration of one of the native Christians, who has fallen into grievous sin.

2. For another, who has been sinned against, that he may truly forgive the offender.

3. For the native Christians, native helper and ourselves, that we all may be "filled with the Spirit."

4. For the raising up of "more labourers"—men and women "full of faith and of the Holy Spirit"—"willing and skilful"—both native and foreign—for the great harvest field.

Resume of the Year's Work at P'ing-iao.

BY REV. ALEX. R. SAUNDERS, P'ING-IAO, SHAN-SI.

In a resumé recently received from Mr. Saunders, he says: "The native church, its members and adherents, claims first place in such an account as this, and we are glad to report an increase. Thirteen persons have been baptized and received into full membership, and the communion roll now numbers ninety-nine. We have been compelled to exercise discipline in the cases of some who have gone back to smoking opium, and two were suspended for non-observance of the Lord's Day. For all causes six have been suspended and three excluded. The contributions of the native church have been over Tls. 44. We have seventy-seven names on our roll of candidates for baptism, sixteen of whom have been accepted during the year. We have regular services on the Lord's Day at

NINE DIFFERENT CENTRES,

with an average attendance of over 200 weekly. These are ministered to by our staff of foreign and native workers. There has been increasing interest in the study of the International Sunday School lessons.

"We have held two Bible Schools during the year: one in the early spring for one week, for native helpers and village leaders; the other, in December for one month for a few of the most promising young men. These have proved successful, and we have arranged to have two schools of one month each during 1900 (D.V.).

"We have sought to carry on an evangelistic work by various agencies, and much seed has been sown in all directions. When weather has permitted, a volunteer band has gone on the streets on Sunday afternoons, led by Mr. Jennings, or one of our native helpers, and there

THE RANK AND FILE OF THE CHURCH

have been encouraged to bear testimony to the saving grace of God.

"Two hundred and fifty fairs are held annually in this district, and we have visited as many of these as we possibly could, but, as the fair day frequently falls on Sunday, there are many we cannot attend. At these fairs, and in other village and city evangelization, we, with our native helpers, have sold over 3,000 Gospels and distributed about 20,000 sheet tracts.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that.'

" 'I must not omit to mention the work done in the street chapel in the city, which we have kept open as much as our force would allow, and there, too, many have heard the Gospel.

" Yet another form of evangelistic work remains to be mentioned, one which, at some of our out-stations, has yielded encouraging fruit. Throughout the whole district we have five Opium Refuges, and in these probably about 300 persons (including a few women) have broken off opium. Miss French has done not a little visiting and teaching among the women who have broken off opium, as well as personal work among them while in the Refuge."

"Goodness and Mercy."

BY MR. CHARLES THOMSON, HUANG-IEN, CHEH-KIANG.

I MUST endeavor to write you a little about the work in this part of the Lord's vineyard during the past year. God's mercies are ever new, and we have had mercy and blessing in rich measure during the year. "New mercies each returning day" have been our portion, and for all we thank our gracious God with grateful hearts. "Goodness and mercy all the days."

We closed 1898 with 1,019 communicants on our church registers. Many of that number we would like to see living brighter Christian lives, yet we cannot but praise God for them all since He has given them that knowledge of Himself which is "life eternal." Pray that they may "follow on to know the Lord," that their fellowship with Him may become increasingly real and blessed. Thirty-two men and women were baptized during the year. Those baptized have had a long probation, and have stood firm and true during what has been

TO MANY OF THE CHRISTIANS A TRYING TIME,

when many who have been church members for several years have been sorely tempted to deny their Lord. So we cannot but rejoice over these faithful ones, and over the others who will (D.V.) shortly be baptized. Out of a large number of inquirers there are about 200 who can be depended on as having a real desire to lead Christian lives. In this district it is becoming increasingly necessary to use great caution as regards the character of those who desire to join the Church, in order that only those whose lives are in keeping with their profession may be received.

The native contributions for the year amounted to about £46, which is an advance on previous years. In 1898 the amount contributed was about £43; in 1897, about £13, and in previous years a great deal less. We hope 1900 will be a better year in this respect, and that our native brethren and sisters may know of a truth that "it is more blessed to give than to receive."

There has been progress in various ways in most of our out-stations. In one matter they continue to do well. At Iang-fu-miao the Christians have enlarged and floored their place of worship, making it much more suitable. In 'Ong-kô-dziong the members had been meeting in a house rented by themselves. This they said was "throwing money into the water," so after purchasing a piece of ground they

GAVE OF THEIR TIME AND MONEY

and erected a place of worship. They had help in this in the shape of extra timbers and tiles from Ling-ô-tsiu, which were not needed there. At Ling-'ô-tsiu ('Ong-z), where the temple was given us in 1898, the Christians gave freely of their time in turning the temple into a suitable chapel, and it is now one of the best in the district. A large bell, which formerly called the people to the worship of idols, now calls them to the worship of God. In 'O-dzing the members have purchased a site on which to build, and at present are contributing for that purpose. The above has been accomplished by the Christians themselves, without aid from the Mission funds, so it is encouraging.

During the year several of our members have entered into "the presence of the King." I grieve to say that three of them were murdered. One was killed by an enemy, the other two by robbers. In the case of one of the latter the robbers attacked his house during the night, and while his son ran for assistance the father stood at the door resisting them. He was shot in the leg, wounded severely in the abdomen, and frightfully hacked with swords, while everything in the house which was of any value was carried off. His son came to tell me about it, clothed in garments which he had borrowed from three different houses! Since the outbreak

AGAINST THE ROMAN CATHOLICS

in the early part of the year such things have been terribly common. Canal and river boats, and houses in the country, are being constantly attacked and plundered. Our old letter-carrier had an experience of this kind lately, when on his way by night in a canal boat to

T'ai-p'ing. Robbers attacked a number of boats, including the one in which he was a passenger. The old man fell on his knees and asked God to protect him. Though the other boats and their passengers were wholly plundered, yet the boat in which the old man was, was left unmolested. God continually gives remarkably plain answers to the prayers of the native Christians, strengthening their faith, and encouraging them to trust Him more.

Another trouble has arisen in this district in which the Roman Catholics again figure prominently. A leading Romanist led a band of armed men against a place where he had illegally, but unsuccessfully, endeavoured to raise money for his own purposes. He was himself killed in the fighting which ensued, and the French priest appealed to the magistrate, stating that the man had been attacked and killed at his own place! He has accused a number of people who had no connection whatever with the affair, among them two of our Christians. The latter have incurred the ill-will of the Romanists, one for no other reason than this, that he took a leading part in the formation of our out-station church at Lu-yiang, where it seems the Romanists themselves were desirous of opening a place. These troubles are exceedingly trying, and hinder our work. In connection with the above affair the brothers of the man who was killed have been threatening to give the names of some of the Lu-yiang church members to the French priest, that he may accuse them in the magistrate's Iamen, unless they pay certain sums of money which they are demanding from them. This is their usual course of procedure in such cases. No wonder they are hated by the people!

MOUTH OF THE HAN RIVER, CENTRAL CHINA.

We had two local Conferences in this city during the year—in June and December — attended by all our native workers and a goodly number of Christians. God's blessing rested on these gatherings, and at both we had a helpful and profitable time.

In my former letter I mentioned that two lady workers—Miss Richer and Miss Albertson—had joined us. They are now resident in our Lu-gyiao out-station, thirty li from this city, and have begun work amongst the women there. The meetings held are fairly well attened.

We sadly need suitable women to act as Bible-women, and, as such, are difficult to find, we crave your prayers specially about this. Mrs. Thomson hopes soon to have one or two women here for study for this purpose.

In addition to the numerous details of church work, which I need not mention, and the constant visitation of out-stations, I have had to superintend the building of two houses, and I am thankful to be able to say that work is practically completed. Only those who have had to do such work in China really know what it means, and how glad one is to see the end of it.

A Message from a Father.

(Written concerning his son in China, after hearing of the disturbances there.)

DEAR BROTHER,—We are thankful to know that the latest information indicates that the Missionaries and native Christians in Kiang-si and vicinity were safe. While we know that they may at any time be placed in the same position as those in Shan-tong appear to be to-day, our confidence in God is unbroken; and we are expecting He will cause "the wrath of man to praise Him, and the remainder of wrath He will restrain," and that out of all this trouble and distress will come increased and enlarged opportunities and stronger faith, with a brighter and nearer prospect of the establishment of Christ's Kingdom, and the reign of truth and righteousness. Oh, for a faith that will not shrink, but in these times of trial and danger will just cast itself upon the faithfulness of the unchangeable One, reminding Him of His promises, pleading not our fears, not our work of faith and labour of love, not for the safety of our loved ones, but the honour and glory of His name.

I have just been reading the "Life of George Müller," and the Spirit whispers to me that others can lay hold on God just as he did, and that they will surely find that the

God of Israel, who performed such marvellous things for His chosen people, is the same yesterday, to-day, and forever. "I am the Lord; I change not." If we honour Him by believing Him, He will work out the same deliverance for His children to-day as He delighted to do for His people of old when they turned unto Him, and when they found that "it is better to trust in the Lord than to put confidence in princes." Can He not just as easily still the raging passions of the multitude of rebels as He could calm the waves of the sea? The Master does care when His loved ones are in danger. Then why are we so fearful? Let us leave our dearest ones in His care, and take joyfully the spoiling of our goods, only let us give Him no rest until He establishes His Kingdom over all China, and makes all the nations to know that He is the God that ruleth over all the earth, and beside Him there is none else.

Tidings from the Provinces.

KAN-SUH.

SI-NING. — Mr. Robinson, writing on February 20th, says: "We do thank God for opening the way for the day-school and the interest our boys take in the Gospel. During the holidays they have attended worship very regularly, and have brought their relations with them, which is a very good sign. The teacher, Chao, is coming out very nicely, and has written Christian words on his door-posts, and will very freely tell outsiders about the Gospel, a thing a year ago he would not have dared to do. His little girl, aged six, is not going to have her feet bound, although his neighbours laugh and make fun. He is also teaching her to read characters. Please pray for this young man, aged thirty-three, that he may be a real soul-winner in this place. He is a native, and has not been further than ninety li away in his life. There is another man named Cheo, who is a painter, and friend of the teacher, who comes pretty regularly. We would ask prayer for him also, that the full light of the Gospel may enter his heart. Another man, named Li, a shop-keeper, comes now and then, but we do not really know how far he is interested."

SHEN-SI.

Han-chong—In a diary more recently received Mr. Moodie says: "At the close of Mr. Easton's class for Christians we formed three parties, and went forth in March to preach the Gospel to the people in the many cities and villages in this district. All were voluntary workers, but had their expenses on the road paid. Including Mr. Tull and myself, there were eleven altogether, and it was new work to nearly all the natives, though they knew their Bibles well, and have testified for the Lord at home. We returned last night full of enthusiastic joy and eager to go forth again, should the Lord permit. We visited one *hsien* city, where we have a few Christians, and eight markets. Without exception, we were listened to in all these places by as many as could hear. The attention was excellent, and in almost every gathering there were two or three who listened from start to finish, asking questions, and, in two or three cases, professing belief with apparent sincerity."

SHAN-SI.

Ta-tong.—Miss Margaret E. Smith writes on April 2, 1900: "Only a few lines if you have no time for more is heartily received as we are so far away from all social intercourse. But the path of duty and His chosen path is always the path of beauty, and there alone blessing follows. We are all well in this station. Mr. McKee returned on Saturday from a trip to the coast. It seems that the capital, Pekin, is in rather a disturbed condition just now. We need to pray very much for China's future.

KIANG-SI.

Kuei-k'i—Miss K. Fleming writes: "We have had to say good bye to Miss McCulloch. She is going to take up station work in Ch'shan. I began by being rebellious when the letter came suggesting her removal, when one day, 'I've nothing too precious for Jesus,' came to me, and I saw Susie Parker and her father, and the rebellious feeling melted away.

(The above is the more interesting because it was from Kuei-k'i that Miss Susie Parker entered the presence of the King.)

SHAN-TONG.

Ning-hai. — Miss Seymour, in a diary which recently came to hand, says: "We have also had the joy of seeing five of our women and one school-girl unbind their feet, and they are all so happy and glad about it. This act has been a great blessing to them, and the change in two of them especially has been most marked. Mrs. Iang, our helper's wife, who had very small feet, and prided herself on them, and used all her influence against unbinding the feet, has now yielded to what she felt was right and unbound hers. Another woman, Mrs. Lin, a Christian of some seven or eight years' standing, whom we felt was sincerely trusting in Jesus, but was so quiet and reticent about things eternal, was the first to unbind her feet, and now her tongue is unbound, too, to praise the Lord. In my week-day prayer meeting she led in prayer for the first time, most simply and earnestly. Hitherto, Mrs. Lin has always said that it was quite hopeless for her to learn to read, but now she is lending all her energies to try to learn. It seems as though God had chosen her to be our Bible-woman in the future, but we would like you to pray that we may be definitely guided about it."

SI-CH'UAN.

Sin-tient-si—In a diary recently received from Miss F. M. Williams, she says: "In my last journal I was able to tell you of four families who had destroyed their idols during two months. During the three months of this year I am glad to say that four more idol burnings have taken place here. The Holy Spirit is most distinctly working in the neighbourhood, convincing men and women of the sin of idolatry. Pray that many more may yield to His influence and accept Jesus as their Saviour.

"Lately we visited an old man who had only attended the services for two Sundays previously. We were sitting in his kitchen, talking to him about the Saviour, when he said: 'Yes, yesterday at the service I made up my mind to trust Jesus, and I came home and stripped the house of all the idols. I

mean to bring them with me next Sunday and burn them before the congregation, that all may know I mean to leave the devil's service.' He is very earnestly seeking after truth, and is a most regular attendant at the classes; his wife is one with him in desiring to be a Christian. He is seventy-one years of age and his wife is seventy.

"Another old woman who has lately destroyed her idols has pulled down her little cottage, which was rather far away, and is now building another nearer to us, so that she may more easily come to be taught.

"This month we are looking forward to a visit from Bishop Cassels, when we hope twelve of the catechumens will be baptized. Pray for us. As the Church increases the enemy of souls will be more bitter in his opposition but 'Thanks be to God, which giveth us the victory, through our Lord Jesus Christ.'"

KUEI-CHEO.

Hsing-i.—Mr. Lewis, writing on January 16th, says: "Mrs. Lewis, with one of the Christian women, has been away into the country this month for a few days. The people seemed glad to receive them, despite the evil reports and rumours, always so rife in this neighbourhood.

"Mr. Hewett has gone away, too, to Tsong-kia-in, to see a man who has been on our hearts for a long time. His first interest in the Gospel began when Mr. Smith was here. Since Mr. Hewett's departure to his place the man has come into the city, having affairs requiring attention, and he is going to stay to break off his opium. This is the one thing that has kept him back for a long time, and the one thing he has been afraid to do; so we are very much encouraged that he has really come to the point. He has told me, since coming in, that he was hindered for two or three years because of the evil reports in regard to our medicine. He reads and remembers the Scriptures very well, and likes to talk about it also.

"There are two young men who have been enquirers for nearly a year, and who have asked for baptism. These few mercies from our Lord make us glad, but we look and pray for greater things." One of these young men has since been received into the Church.

AN-HUEI.

Luh-an.—Mr. Darroch, writing on April 17th, says: "I have just returned from a visit to Shu-ch'en Hsien. In the month of January I had a note from Hsiao Lao-ie, the Mandarin, informing me that three men at a place called Chong-mei-ho, sixty li from Shu-ch'en, were acting very outrageously, and asking me to expel them, as they professed to be church members. I did not know the men at all, but thought it very probable they might have put down their names as enquirers at some of the meetings in Iang's house in the country. I replied to the mandarin's courteous note that, of course, I had no desire to protect law-breakers, and heard subsequently that he had punished the men very severely. I was the more desirous to find out what the trouble really was. I visited Chong-mei-ho, and found the trouble had been like this: A man here, named Wu, who kept an opium den, found, as the New Year drew on, that he was more than usually hard up. He had two cronies, who had put their names down as enquirers. The three put their heads together and hatched a plot to raise the wind. Mr. Wu went to a merchant in the village, the leading elder, by the way, and said there was an old debt between their families which he would be glad to have liquidated. The elder enquired what the debt was for, and was told it was a gambling debt, which his father owed to Wu's father, and which had never been paid. He then asked if there was any proof of this debt, and Wu, without a blush, told him as follows: 'Last night I had fallen asleep after meditating over my troubles. I dreamed my father stood by my side. He said, "Son, why are you downcast; don't you know Mr. Wang owed me money; why should you not as my son ask his son for the money?"' Whether Mr. Wu believes in ghosts or not I do not know; at any rate Mr. Wang declined to pay up on such testimony. Mr. Wu and his two cronies, who had put their names down as Christians, took an opportunity to give this Mr. Wang a thrashing. Now, Mr. Wang is a well-to-do, respectable man, while these three are mere loafers. The mandarin did well to arrest them, and he thrashed them viciously. Acting literally on my words, he gave Wu, the keeper of the opium den, 600 blows, while the others, who were professed Christian enquirers, received 1,200. Now, this was very good, and much for the advantage of the infant church; for, had the mandarin winked at the practices of these men, we would have had all the loafers in the Shu-ch'en district trying to attach themselves to our church.

Personal Items.

BIRTHS.

On February 12th, at Huei-cheo, the wife of G. W. Gibb, of a daughter (Edith Mary).

On May 4th, at Chefoo, the wife of Ebe. Murray, of a son (Duncan Hunter).

MARRIAGES.

On May 16th, at Shanghai, Albert Biggs to Miss Emma L. Randall.

ARRIVALS.

On April 23rd, W. S. Strong, from Australia.

On May 5th, Miss Bäumer, from Germany; Misses Basnett and Slater, from England.

DEPARTURES.

On April — T. and Mrs. Selkirk left Bhamo, for England.

On April 23rd, Mrs. Stott, for Australia; Misses Mellor and Pickles, for England; Miss Janzon, for Sweden.

On April 27th, O. and Mrs. Schmidt and child, for Germany.

On May 7th, Misses F. Cole and A. M. Simpson, for England.

On May 12th, Mrs. and Nelsie Fishe, Grace Pearse, Miss Marchbank and W. C. Hooker, for England.

Baptisms.

Since the date of our last issue, the following baptisms have been reported:

SI-CH'UAN	Pao-ning (out-station)...	13
KUEI-CHEO	Hsing-i	1
KIANG-SI	Rao-cheo	1
	Kuei-k'i and out-stations	29
AN-HUEI	Huei-cheo and out-station	4
CHEH-KIANG	T'ien-t'ai...	21
	Sin-ch'ang	9
	Uen-cheo and out-station	10
	P'ing-iang	20
	Total...	108

Monthly Notes.

IT WAS ARRANGED when Mr. Taylor was in this country, that, our beloved brother, Mr. Helmer, should act as the Secretary of the Mission in North America, as well as its Treasurer. The office of the Secrefary has remained vacant since Mr. Steven left us in 1896, and it was necessary to fill the vacancy, as it was desirable to set Mr. Frost somewhat free from the correspondence, in order that he might take more active part in the deputation work of the Mission. The Lord's richest blessing has ever rested upon Mr. Helmer in his service on behalf of the Mission, and we are confident that this will be with him in the fulfilment of his new responsibilities. Our correspondents may feel free, henceforth, to write direct to Mr. Helmer, and to make drafts, cheques, or post-office orders, payable to his order.

We are in correspondence at the present time, with a number of candidates, and will be reaching shortly, a decision concerning these. Few parts of our service call for higher wisdom than that of dealing with the offers of service made by such persons, and we feel more and more our utter incapacity, apart from the direct guidance of the Spirit of God, for the reaching of right conclusions in this department of our work. Will not those friends who remember our needs before the Lord, have special remembrance of this need, and ask fervently, that we may be kept from making mistakes, either in sending those who should stay, or holding back those who should go.

We are glad to say that an increased number of candidates are offering to the Mission, and that these include a number of men. It is evident that believing prayer in respect to candidates, has been offered for us, and we rejoice in knowing that this is the case. May we never forget that the men and women needed for China, are to be obtained, not by natural means, but by supernatural means, namely by believing prayer before the throne of grace :—" Pray ye, therefore, the Lord of the harvest, that *He* will send forth laborers into His harvest." Christ, as the Head of the Church, is the only one who can select, prepare and send forth those whose lives will stand for blessing among the heathen. Let us recognize this practically and fully, and deal with him more and more exclusively in reference to this important portion of our missionary service. In this way, and in this way only, will China's great need be supplied.

It was our pleasure to welcome to the Mission Home on the 5th inst. the Rev. and Mrs. Archibald Ewing and their two children. They left Shanghai upon June 9th, and had a quick and safe journey to this point. Mrs. Ewing went to China, as Miss Edith Lucas, in 1888, in our first North American party, but her health has been so poor while labouring in that land, that she is obliged to give up service there, and to retire from it. It is possible, therefore, that our friends will not be able to return to their much loved work abroad, and we may expect to have them resident with us for some time to come. As Mr. Ewing is in excellent health, he will be able to help us in deputation work, and we shall be glad to receive, in his behalf, invitations for such service.

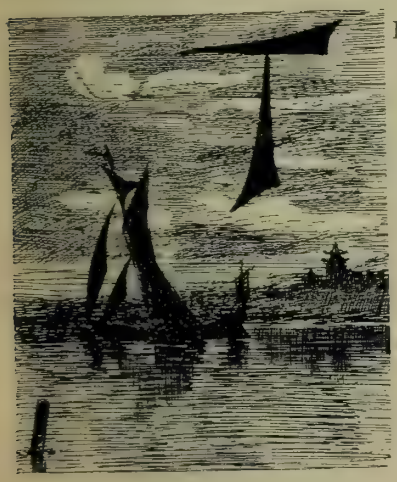
Several full and helpful letters have been received from Mr. Sloan since he returned to England, and we are glad to report to the friends who met our brother here, that he has written to the effect that the Lord has cheered his heart since his return, with many blessings in connection with his service. Upon May 29th, the Anniversary Meetings of the Mission took place in Exeter Hall, London, and they proved among the best that the Mission ever held. Previous to these meetings, preliminary services were held for praise and prayer, which were attended particularly by the officials of the Mission, and the Missionaries at home on furlough. While these meetings were in progress, there happened to be a special straitness of funds, and special prayer was made for the renewal of temporal supplies. Upon the next day a friend of the Mission handed in a cheque for the General Fund, and it proved to be a gift of $25,000. We rejoice in this the Lord's goodness to our beloved friends on the other side of the water, and trust that such blessed prosperity as they have recently experienced, may ever be their portion. We are glad to add that Mr. Sloan reports that Mr. and Mrs. Taylor arrived in London upon June 18th, and that Mr. Taylor had stood the journey well.

It is with gratitude to God that we report that, up to the present time, comparatively few of our Missionaries have been seriously affected by the prevailing disturbances in China. We learn by letter, that Mr. and Mrs. Bagnall, two of the Mission workers from England, were at Pao-ting Fu when the trouble began there, and that they have not since been heard from ; we learn also, by the papers, that there has been rioting at Un-nan and at Wen-chow ; but in all these cases, there is hope that the lives of our beloved Missionaries have been preserved, and there is good ground to believe that other stations and districts remain comparatively quiet and undisturbed. With the exceptions noted above, we have not heard that any of our Missionaries have been obliged to leave their posts, and we cannot but hope that most of our service is going on almost as usual. How long this may remain true, it is impossible to tell. It is apparent that affairs in China are in a very serious condition, and it is quite possible that our workers will be face to face, ere long, with even more serious scenes than now confront them. But even in such an extremity as this, we may have confidence in our Almighty God. Many have been the riots through which members of the Mission have passed, and it is a blessed fact, that, up to the present, not one of our workers has met with a violent death, as a result of such. What God has done, He is well able to do; and if it is His perfect will, He will protect all lives, and give deliverance even in the midst of imminent peril. It is a time, therefore, for prayer and praise and not for panic, and for faith and not for fear. " In the world, ye shall have tribulation ; but be of good cheer; I have overcome the world."

CHINA'S MILLIONS

The Source of Power.

AN ADDRESS DELIVERED BY REV. J. HUDSON TAYLOR AT THE ECUMENICAL CONFERENCE, NEW YORK



THE strength of a chain is limited to that of its weakest link. If, therefore, we are connected with the source of power by a chain, the weakest link will be the limit to which we can avail ourselves of it. But if our connection is direct and immediate, there is no hindrance to the exercise of the mighty power of God. "My soul, wait thou only upon God, for my expectation is from Him."

God Himself is the great source of power. It is His possession. "Power belongeth unto God," and He manifests it according to His sovereign will. Yet, not in an erratic or arbitrary manner, but according to His declared purposes and promises. True, our opponents and hindrances are many and mighty, but our God, the living God, is Almighty. It is with Him that we have to do; on Him alone we have to wait; from Him alone cometh our salvation and our sufficiency.

Further, God tells us by His prophet Daniel, that the people who do know their God shall be strong and do exploits; and they that understand among the people shall instruct many. If it be ordinarily true that knowledge is power, it is supremely true in the case of the knowledge of God. Those who know their God do not *attempt* to do exploits, but *do* them. We shall search the Scriptures in vain from Genesis to Revelation, for any command to *attempt* to do anything. God's commands are always "Do this." His prohibitions are always, "Do not this." If we believe this command to be from God, our only course is to obey, and the issue must always be success.

Further, God's power is available power. We are a supernatural people, born again by a supernatural birth, kept by a supernatural power, sustained on supernatural food, taught by a supernatural Teacher, from a supernatural Book. We are led by a supernatural Captain in right paths to assured victories. The risen Saviour, ere He ascended on high said, "All power is given unto Me in heaven and on earth, go ye therefore"—disciple, baptize, teach all nations—"and lo, I am with you always, even unto the end of the world."

Again, He said to His disciples, "Ye shall receive power when the Holy Ghost is come upon you." Not many days after this, in answer to united and continued prayer, the Holy Ghost did come upon them, and they were all filled. Praise God, He remains with us still. The power given is not a gift from the Holy Ghost. He, Himself, is the power. To-day He is as truly available, and as mighty in power, as He was on the day of Pentecost. But since the days before Pentecost, has the whole Church ever put aside every other work, and waited upon Him for ten days, that that power, might be manifested? Has there not been a cause of failure here? We have given too much attention to methods and to machinery, and to resources, and too little to the source of power, the filling with the Holy Ghost. This, I think, has been the great weakness of our service in the past, and unless remedied will be the great weakness in the future. We are commanded to "be filled with the Spirit." If we are not filled we are living in disobedience and sin, and the cause of our sin, as the cause of Israel's sin of old, is the sin of unbelief. God is ready to fill us with the Holy Ghost, and to send us out all filled with the Holy Ghost to the uttermost ends of the earth. In answer to our prayers a mighty power may come upon our missionary laborers and native Christians in every quarter of the globe. O, to have faith in the Living God!

IT IS NOT LOST TIME TO WAIT UPON GOD.

In November, 1886, we in the China Inland Mission were feeling greatly the need of Divine guidance in the matter of organization in the field, and in the matter of reinforcement, and we came together before our conference

*Reprinted from a report in Missionary Review of the World.

to spend eight days in united waiting upon God—four alternate days being days of fasting as well as prayer. The time was not lost time; we were led to pray to God to send us out a hundred missionaries during the next year. And, further we were led, in connection with that forward movement, to ask God for an increase of ten thousand pounds over the income of the previous year. We were also guided to pray that this might be given in large sums, so that the force of our staff might not be unduly occupied in the acknowledgement of contributions. What was the result? God sent us offers of service from over six hundred men and women during the following year, and those who were deemed to be ready and suitable were accepted, and were sent out to China; and it proved at the end of the year exactly one hundred had gone. What about the income? God did not give us exactly the ten thousand pounds asked for, but he gave us eleven thousand pounds, and that eleven thousand pounds came in eleven contributions; the smallest was five hundred pounds, and the largest was two thousand five hundred pounds. The living God is available power. We may call upon Him in the name of Christ with the assurance that if we are taught by the Spirit in our prayers, those prayers will be answered.

THE NECESSITY OF FAITH.

God is the ultimate source of power, and faith is the hand which lays hold on God. How important is that hand! I was travelling a short time ago in an electric car. We suddenly turned around the corner of a street, slowed down and then came to a standstill. The conductor worked his lever, but in vain. We did not move. We were not off the track, but the trolley-pole had swung loose from the wire overhead; the contact with the source of power was gone, and we could not move until that was rectified. If the contact of faith with the Living God be broken to any extent, may it not again be true that He can not do many works because of unbelief?

What is this faith which is so essential? It is not simply reliance on the fact that faithful is He who promised, who also will do it? With this faith in lively exercise God can manifest Himself as He never has done. We are living in days of wonderful missionary successes, but we may see far more wonderful things in days to come.

Another important thought in regard to the Church. It is not a number of isolated units, but an organized body. I can, by no possibility, get my hand four feet in front of my body. If my hand is to rescue a drowning man, the whole body must co-operate. Individuals have done, and are doing, all that is in their power, but the Church as a whole must rise to its dignity and realize its responsibility to go forward. We must not confine our sympathies and interests to this sphere or that sphere of labor. Not only must the Missionaries go forth from beloved homes, but the whole Church must go forward in self-denial to the point of suffering. Soul-saving work can not be carried out without suffering. If we are simply to pray to the extent of a pleasant and enjoyable exercise, and to know nothing of watching in prayer and of weariness in prayer, we shall not receive all the blessing that we may.

The Church and the World.

BY DR. A. T. PIERSON.

AGAIN we are compelled to contrast the methods and spirit of the world and the methods and spirit of the Church. At this very time Great Britain has been waging a most costly war in South Africa. Few wars of modern times have been more disastrous, both in the number of lives sacrificed and the amount of money expended within a given time. Britishers do not withdraw from the conflict and denounce further prosecution of the war; nor will they be likely to abstain from other and similar conflicts because of the fearful cost. Other soldiers are ready to step into the places of those who have fallen, and millions of pounds sterling will continue to be furnished to prosecute the campaign. Yet, no sooner do a few Missionaries fall in China, and in time of utter revolution and anarchy, than some are ready to denounce missions, and not a few of God's professed people lose heart, and would recall the labourers from the field and actually abandon the attempt to push the conquests of the Cross! We are told, and we are surprised at the sources whence some such suggestions come, that we have no right to force the Christian faith on a reluctant people. It is not only wrong, but shameful, for any disciple of Christ to advocate a cessation of missionary enterprise because of resistance to missionary effort. Where would Britain and the United States have been had our remote ancestors on the British Isles been left to their own paganism!

Where is the heroism of missions? Are we to applaud the patriotism that pushes forward to take the place of dead and dying soldiery, and fill up decimated ranks and man new vessels of war where great naval ships sink with all on board, and then timidly retire from the conflict of the ages because lives are lost in God's war? And shall we lost sight of the immense difference in result between the two conflicts? Many human wars are wars of aggression, waged for the sake of territory, expansion, enrichment, or even the fame of new conquests. This Divine war has no casual advantage in view; its sole purpose is the uplifting and salvation of man. While we compare the costs, let us not forget the contrast of what is secured. A price paid must never be considered apart from the values purchased.

The Crisis in China.

BY REV. ARCHIBALD EWING.

TO the intelligent observer of things in China the Boxer movement and its results have not been a surprise. For more than a year Missionaries and others have been writing to the various papers in China, telling of an anarchial state of affairs in many parts of the Province Shantung. That this state of affairs should have reached its present magnitude and force is due to several reasons. In the first place, a violent feeling of hostility to all foreigners has been engendered by the encroachments of foreign powers on Chinese territory, and also the open and undisguised way in which the partition of China has been discussed. Secondly. The claiming by Roman Catholic priests, and the granting to them by the Chinese Government, of an official status, has irritated both officials and commonalty against what undoubtedly seems another form of foreign aggression. And in addition to these two reasons, the Empress Dowager has, by her relentless perecution of the Reform party and her ceaseless extortions from the people made many Chinese believe that the time for a revolution had come. After the close of the war with Japan there arose a class of men who sought to bring the old order of things in China to an end, and to introduce into the country some of the better elements of western civilization. These men were called the Reform Party. Enraged at the attempt to set her authority, and that of her conservative advisers aside, she vented her wrath on the Reformers, and many were beheaded, and but few escaped. With the literati and the more intelligent Chinese the persecution was very obnoxious, and a feeling of impatience arose at the Empress's abuse of her authority.

While it cannot be too strongly insisted on that the troubles are confined to a limited area, yet that area is of vast extent. The provinces which have most severely suffered are those of Shantung Chihli, Shansi and Honan. With a population of 88,000,000, these provinces cover an area thrice the size of Great Britain: Over fifty stations and hundreds of out-stations have had to be abandoned, churches and chapels, hospitals and schools have been demolished, and some 15,000 to 20,000 native Christians, and over two hundred Missionaries have either had to flee or are in deadly peril. In Pao Ting Fu thirteen Missionaries have already been killed, while in Shansi two of our China Inland Mission ladies have met a like fate. Some native Christians have recanted to save their lives, and have been saddled and bridled, and forced to crawl to the temple idols, while every indignity has been heaped upon them: but be it said to the glory of the grace of God and the power of the Word, hundreds have given their lives for Christ's sake, and have been true and steadfast to the end, while others have not hesitated to join the Church to share in the persecution. Practically in three Provinces all work has had to be abandoned, and the work of many years ruthlessly destroyed. In Pekin work has been going on for thirty-seven years, and many of the Missionaries there are old in the service. In Shansi there is special call for our prayers, as the one man who, more than all other officials, is accountable for the present state of affairs, is there as Governor, the notorious ex-Governor of Shan-tong, Yü-Hsien.

In addition to the Missionaries who have been murdered, a party of Belgian engineers, with their wives and children, have suffered severely. They attempted to flee from Pao Ting Fu, and were obliged to fight their way desperately through every village. The party got separated, and some six were left behind, and there is no doubt these have perished.

Chinese troops are now converging on Pekin, and have in all probability been called up to suppress the Boxer movement. That there are any foreigners alive in Pekin is due to the prayers of God's people, and He has restrained the Chinese; and shall we not still cry unto God to interfere on behalf of the many who are helplessly exposed to the fury of the mob?

In other parts of China there have been local disturbances, and, while not to be compared to the great trouble in the north, are sure to interfere with the work of the various missions, and also to endanger the lives both of foreigners and native Christians. One great lesson is clear, and that is that China is not to be won to Christ without struggle and cost, and how much that cost may be we are only beginning to find out.

Within the last few years, many local outbreaks and disturbances have occurred in China, through all of which our Missionaries in Inland China have been wonderfully preserved and protected. The Boxers have, however, directed much of their hostility against the Missionaries and the Christians. Many at home therefore think that the Missionaries are specially to blame, or rather as it ought to be put, the Church of Christ in thus seeking to force upon an unwilling people the Gospel. The Chinese are not more unwilling to receive the Gospel than the heathen in other lands, and just so far as Christ is opposed to Satan, Christianity to Idolatry, Truth to Error, just in so far are the Ambassadors of Christ involved. They have preached the Gospel without price, educated the young, healed the sick, housed the orphan, and far and wide have scattered the good seed of the Word of God. The present outbreak will pass over, once more Mission Stations will be occupied, the scattered Members of the Church collected, and with renewed energy, and purified faith, the Church of Christ in China, shall go forward to new victories and new conquests.

He'll bring order out of chaos,
Turn dense darkness into Light,
Stretching forth His Arms of Power
Put His enemies to flight.

Letter from Mr. Bagnall.

[Mr. Bagnall and Mrs. Bagnall were shut up in Pao-ting Fu since June 1st, and this was probably the last letter our dear brother was able to send to the coast. We hope to give a memorial notice of him and his dear wife in our next issue.]

Pao-ting Fu, June 2nd, 1900.

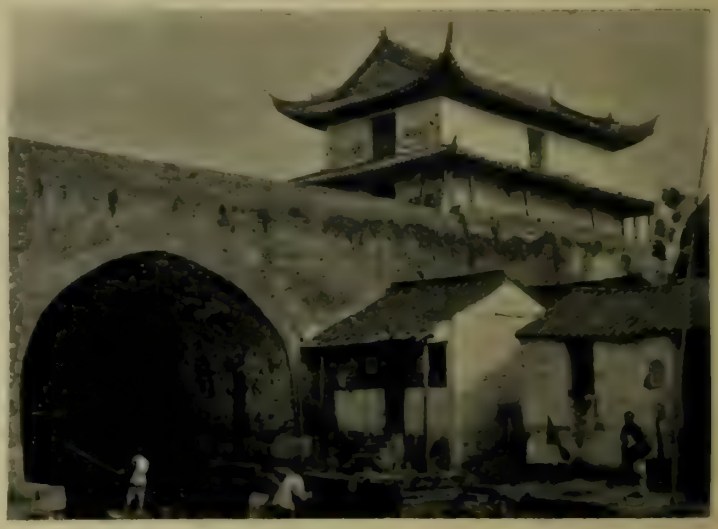
NO doubt you have heard rumours and seen accounts, true and untrue, of affairs around here. I think, therefore, I had better write and give you a few details of the more recent events.

For some time past these "loyal Boxers," of whom the Empress Dowager is so fond, had been gathering in the villages north-west of Ting-hsing Hsien and south-west of Kao-pai Tien (both of these places being on the railway line between here and Pekin), and finally about a fortnight ago made a raid, and burnt and killed and destroyed to their heart's delight. This has been reported in the papers. Of course, this is quite a separate movement to the rebellion fifty *li* south of here. It appears troops were sent to Kao-pai Tien to see about this, and the leader took some steps to stop further movements, but his men got scared and rode off, leaving the officer in charge (a local man of good reputation) to be killed. This led to more troops from Kai-p'ing being sent by rail. Some went to Kao-pai Tien and some here (most of our local soldiers being away). It seems quite clear that the troops here have instructions not to hurt the Boxers. Things then seemed at a standstill, except that some Boxers had been invited to Pao-ting Fu, and came, and, with a good deal of trouble, and after threatening to burn down the Treasurer's residence, they were prevailed upon to leave the temple they had taken possession of and take up their quarters inside the East Gate, prepared for them by those who invited them. The Boxers around Kao-pai Tien and vicinity, I suppose, were incensed against the railway for bringing soldiers so quickly (although they did not hurt them), so that on Monday afternoon, May 28th, just after the Pao-ting Fu evening train had passed, the rails were torn up between Cho-chow and Kao-pai Tien, since when, of course, all railway traffic from Pao-ting Fu has been at a standstill, and no attempt can be made to repair damages. The day following the stations at Liu-li-ho, Cho-chow and Kao-pai Tien were burnt and the telegraph wires cut, including the Imperial Chinese Telegraphic Administration wire between Pao-fu and Pekin. (We still have a Government wire between here and Tien-tsin direct.) Wednesday evening all foreigners connected with the Belgian railway (Liu-han) left here by boat, and the rumours that have reached here are something terrible. One comfort is that they are contradictory, and so cannot all be true. Since the foregoing a great deal of the Cheng-ting extension rail has been destroyed and a station sixty *li* from here burnt, also telegraph wire cut. So now we are cut off pretty completely. The mischief south-west of us on rail and telegraph does not seem to be by the Boxers, but rowdies who are willing to avail themselves of any opportunity to pillage.

We have twice been advised to leave for T'ien-tsin, but the general opinion of our missionary community is that we had better stay, at least until we get some outside news, and see what steps are to be taken by the authorities.

Praise God that, notwithstanding all the excitement and wild rumours, we are going on much the same as usual, and have, up to date, suffered no direct unpleasantness. The continued dry weather, of course, makes the people extremely anxious, and there is a feeling of fear amongst the country people that shows they think things cannot go on long like this. We have received nothing from coastwards since the railway was damaged except a wire from Mr. Mills last evening.

Please remember North China in your prayers, that quiet may be speedily and effectually restored.



WATER GATE AT SOOCHOW.

Extracts from Mr. Mills' Letter.

MR. MILLS, writing from T'ien Tsin on June 9th, says: "Between here and Pekin and Pao-Ting-fu anarchy reigns, and it seems only too clear from the edict last issued (10th) that the Government is encouraging it all. Overland courier mails are running, but it seems very uncertain whether they will ever deliver what is entrusted to them. We are quiet here, but there is very stringent precaution against attack. The 700 blue jackets and marines are on active service patrolling, and on sentry duty all round the settlement, night and day. The Viceroy has said he cannot guarantee safety for settlement; and, of course, the soldiers (native) are looked upon with great suspicion by foreigners.

There are seventy-five refugees in the A.B.C.F.M. compound here, many of whom have lost friends, and who are utterly destitute. Other Missions also have refugees.

Mr. Jennings also writes of Boxers attacking the elder at Hong-tong. This looks as if ex-Governor of Shan-tong, now Governor of Shan-si, might be going to father a movement in Shan-si as he did in Shan-tong

The Captivity of "Second Daughter."

BY THE LATE MISS SEARELL, HSIAO-I.

[Miss Searell, of whom we hope to give a fuller notice, was massacred with Miss Whitchurch at Hsiao-i, in the Province of Shan-si. Our sister had only been two years in China. Who will take her place?]

I HEARD to-day a pitiful little story, which, however, has also a comical side. A girl, whose name is "Second Daughter," has a Christian mother and a father who is considered an enquirer, but who is so fearful of the laughter and jeers of his companions that he has never taken any definite stand for Christ, and when he comes to chapel he comes a very roundabout way in order that his destination may not be known. I fear this must lead to the telling of many falsehoods, for we live in a country in which one cannot stir outside of one's own door without being asked, "Where are you going?" this question often being followed by the second, "What are you going for?"

This man has engaged "Second Daughter" to a young man named Uang, the only son of Mrs. Uang, who died last year while we were at K'eh-ch'eng. She was a Christian, and this son is interested in the Gospel, and was quite willing to have his mother's funeral without any heathen rites. He is not prepared, however, any more than is his future father-in-law, to avow himself a Christian, and thus expose himself to the contumely of his fellow-assistants (he is employed in a shop in Ping-iang, four days' journey from here).

"Second Daughter" is, I really believe, a Christian, and she and her mother have long wished to unbind their feet, but the father was not willing. When the child was engaged last autumn, we saw the prospective bridegroom, and pleaded with him to give permission to his young wife—for directly an engagement takes place the young couple are reckoned as married, although the wedding may not take place for years, and they may never even have seen each other—but he replied, "Slow, slowly; wait until I take her to my home, and after a time we will see about it." And with this we were forced to be content.

But the poor child herself (she is about fourteen) longs to be free, and now absolutely refuses to bind her feet herself, so that her mother is compelled to do it. Not only so, but, most reprehensible proceeding from a Chinese point of view, she insists on taking off all the bandages at night, that she may at least sleep in comfort. She has hidden various patterns procured by her mother, in order to prevent her making any more of the small shoes, and she begs her to make her some large ones, and let her unbind her feet once and for all. The poor mother's sympathies are with her daughter, but what can she do?

As an engaged wife, the child is under the authority of her husband, and the mother dare not encourage her to rebel. So she has appealed to Mrs. Lo to speak to the poor little bride, and exhort her to have patience. Mrs. Lo asked if the child prayed. "Pray!" said the mother; "she's *always* praying. Ever so many times a day she kneels down and prays for a while." Thank God the poor child knows where to take her troubles. Mrs. Lo has since seen her, and comforted her by reminding her that God has promised to hear prayer, and that He can and will appear for her sooner or later, but in the meantime her duty is to submit. So the poor little victim to the tyranny of "custom" has returned the tiny shoe patterns to her mother, and is submitting to her feet being tortured and deformed.

How one longs for the time when the childhood of girls in China shall not be a daily agony, only rendered bearable by the thought that it is a part of a girl's destiny to thus suffer. Oh, for the time when the captivity of these slaves shall be at an end through the accepted rule of Him, part of whose mission it was, and still is, to "set the captives free." Will all who read these lines join with "Second Daughter" in praying that her future husband may be truly converted, and willing to endure ridicule for the Gospel's sake?

A Prayer by John Knox.

"And becawse Thow haste commanded us to pray one for another, we do not onely make requeste, O Lord, for ourselves and theym that Thow haste already called to the trew understandinge of Thy Heavenly wyll, but for all people and nations of the world, who as they knowe by Thy wonderfull workes that Thow arte God over all, so they may be instructed by Thy Holy Spirite to believe in Thee their onely Saviour and Redeemer. But for as moche as they cannot beleve except they heare, nor cannot heare but by preaching, and none can preache except they be sent; therefore, O Lord, rayse up faithful distributers of Thy mysteries, who, setting aparte all worldely respectes, may bothe in theyr lyfe and doctrine onely seke Thy glorie."—John Knox.

David Livingstone's Resolve.

I WILL place no value on anything I have or may possess except in relation to the Kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept only as by the giving or keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time and eternity. May grace and strength sufficient to enable me to adhere faithfully to this resolution be imparted to me, so that, not in name only, all my interests may be identified with His cause.—David Livingstone.

A Visit to China.

BY MR. RINMAN, SWEDEN.

Mr. Rinman is from Sweden, and has been travelling in China, especially visiting the Swedish Missionaries.

IN looking back over a happy year of travelling in China, our hearts are overflowing with thanks and gratitude to our Heavenly Father, who thus gave us the desire of our hearts in permitting a visit to that land. Though far from strong, grace "more abundantly" enabled us to travel 3,000 miles in the interior, visiting about seventy Mission stations. We have had the great pleasure of meeting about four hundred and fifty Missionaries connected with twenty-six different societies, and the privilege of attending several conferences. At one of these in Si-ngan, the capital of Shen-si, forty-eight workers met together, at another in Tong-cheo Fu twenty-six Swedish workers were gathered before the throne of God to receive afresh "grace to help in time of need." A similar gathering of twelve Swedes was held in Tso-yin, in the north of Shan-si, between the walls, the outer and inner portions of the great wall of China.

A spirit of prayer and supplication, praise and consecration was manifested in these gatherings from which we believe living water will flow forth on thirsty ground. Present aspects of the work were given from many sources in a most encouraging way. At the same time there are a great many things that will be apt to cause discouragement and give pain; it cannot be otherwise, but even if some such methods and attempts give our fellow workers disappointment, the work itself does not disappoint, but gives on the whole a most hopeful outlook.

Even if great results are not seen for a while, the fact that our friends are on their Father's business, and doing that which is well pleasing in His sight, is reward and satisfaction enough. We cannot think of many of God's dear servants with their bright spirit toiling in their hard work without "glorifying God in them."

We had the joy of staying with some friends a few weeks, with others a few days, but everywhere we received the same kindness and met with deep sympathy and interest for all that is working together for the extension of Christ's kingdom. We have met very many of the dear friends of the China Inland Mission and are not able to express our thankfulness for all they have done for us.

We spent a never to be forgotten Christmas-week in Gan-K'ing. So far as we are able to judge the Spirit of God had in a remarkable way selected for Himself a happy party of useful men who were at the time staying in the Training Home. We felt as if these dear brethren and the friends in charge of the Home and the native work were kept wonderfully under the controlling power of God. The various meetings as well as the daily intercourse in the Home were marked by a joyous yet earnest spirit.

CHINESE BOAT.

One evening we had a testimony meeting and as the testimonies were very helpful, let me quote some sentences from a few of them. Perhaps the interest was so much the greater as so many nations were represented, namely: England, Scotland, Ireland, Canada, United States, Australia, New Zealand, Germany, and Sweden.

Mr. F. who has been in China about three years said: "My first experiences in China were very trying and cast me down many a time, but since I came to a certain point in the study of the language as well as in spiritual experience, when I learned to yield and trust to God fully, the way grows brighter and brighter. It is such a help to me to trust simply and obey unconditionally."

Mr. G. who has also been in China about three years continued: "Speaking of what has been a help to one I might say that I have been greatly blessed by the fact that no circumstances can rob us of the deep and real joy we possess since our lives have been yielded to and directed by God. We have to learn to let everything else come and go, but our lives must be yielded, kept and directed by God. What a comfort to have such a firm standing in the Almighty One."

Mr. J. said "I have never had any remarkable experience in my spiritual life by which everything has been changed in a moment as many seem to have had. But my need and dependence in my Saviour has always been great and is greater than ever in China."

Mr. R. "My life has not been characterised by an overflow of joy, but God has met and blessed me greatly since I came to China. My chamber up there is a little heaven below. I have there had such realizations of the exceeding fulness of joy there is in the Lord's presence as never before. The fight out here is a real one, and must be carried on in spiritual strength. As a physically strong man I could almost wish that the fight was of another kind, but it is not. We want the power of God if we are to overcome the enemies of God. About the language: I used to feel that I am the last one in studying and taking in the sounds, but I know that "the Lord will exalt me in His time."

Mr. B., in charge of the Home: "When I first in Shanghai saw the course of study I nearly fainted. The wind was taken from my sail to begin with, but gradually it came back again. So it will to you. God is good to them that love and serve Him."

Journeying Mercies.

BY MISS MARY ALLEN

en route to her Station, Kan-suh.

THE scenery was grand all along the river — indeed, for 120 *li* (one *li*, one-third mile) we saw a continual range of mountains on either side, and for 200 *li* we passed through a rapid every *li*. But our boat was guided by our Heavenly Pilot, and, although some of the rapids were very large and the river very narrow, we arrived at our destination with ourselves and our luggage in as good condition as when we started. Our hearts and minds were kept in perfect peace, upheld by the prayers of the dear friends at home and in China, whom I know had been praying for us. You will join in praise for answered prayer.

Arriving at Ling-ku-tsai (from where we started our overland journey), I had my first introduction to a (Chinese) native inn. I will not give my opinion on inns until I have been in China a little longer, but we wanted for nothing. No, not even midnight companionship. I do not get on very well yet with the food, but will in time. "For His name's sake they went forth"; He knoweth even weariness, and will not forget it. We started our overland journey in chairs, which were very comfortable, and had good chair-bearers. The road was very rough, going over high mountains and stony, narrow precipices, where one false step would have meant certain death. But the Lord who had guided us through the rapids had not left us, and He guided the steps of the men as He did the hands of the boatmen, and took all fear from my heart.

Of course we are not able to study, but the Lord will make it up to me when I arrive at my station. His presence has been so real, and I know He has blessed me on this journey.

After Nine Years.

BY MISS GRACE IRWIN, IANG-K'EO.

WE had Mr. Pearse with us on the birthday of the Mission, May 26th, which we specially enjoyed. I find, in reckoning up the number received during the last Mission year, that just thirty-one persons have been baptized. It is nine full years since I came up to Iang-k'eo, eighty-three persons have been received into the Church during that time. Five have been excluded, one of whom has been received back this year, and the second is waiting to be taken back, one has died, another is, we fear, a hopeless backslider, while the fifth has not applied for readmission. Only four deaths have taken place since the work began, and eighty-eight have been baptized. The last eight converts were a characteristic lot: two were teachers, two boys from the school, a paralytic and his mother, the evangelist's daughter, and a woman from the second out-station. The latter is the first convert in that place, where we had so much trouble a year ago. It has been a great pleasure to us to see this woman confess Christ, and we feel that we have been well repaid for all the trials of the past year, even if we should not receive any more encouragement for some time. Miss Davis, with the Bible-woman, has been there for the last ten days helping the enquirers. Another woman and her son, formerly vegetarians, have also turned to the Lord this year.

In Tsao-t'eo the work is really going forward, and there are new enquirers, and the chapel is full of people on Sundays, whether we are there or not. Our young chapel-keeper and his wife appear to be liked by the people there. One of the teachers baptized is from that place, and he will be a help in the work, while he himself has a school, partly for the children of Christians.

In connection with Iang-k'eo there are twenty-three villages in which there are Christians and enquirers, and with the out-stations and their villages we have a nice little parish in which to visit, and plenty to do.,

Another interesting man (an enquirer) has been coming for several months from a place over fifty *li* away, which I visited while our chapel was being built, two years ago. His name is Chang, and he is a teacher, with a school of fourteen boys. He comes to the services once a month.

And now the summer is here, and soon the country work will stop for a time at least. We are so thankful for all the light there is now in the villages and hamlets, and for so many who know something of the Gospel, though they have not yet come out definitely for Christ.

Take Time for the Bible.

As we drift along the swift, relentless current of time toward the end of life; as days and weeks and months and years follow each other in breathless haste, and we reflect now and then for a moment that, at any rate for us, much of this earthly career has passed irrevocably; what are the interests, thoughts, aye, *the books*, which really command our attention? What do we read and leave unread? *What time do we give to the Bible?* No other book, let us be sure of it, can equally avail to prepare us for that which lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the period, be it long or short, of waiting and preparations for the throne and the face of the Eternal Judge. Looking back from that world, how shall we desire to have made the most of our best guide to it! How shall we grudge the hours we have wasted on any—be they thoughts or books, or teachers—which only belong to the things of time!— CANON LIDDON.

Encouragement at Wenchow.

BY MISS K. B. STAYNER.

BESIDES morning prayers every day, each class has at least one Bible lesson a week, besides, of course, studying several Christian books with the teacher. Then we have a singing lesson (sol-fa) three times a week, drill twice a week to try to straighten the proverbial Chinese scholar's rounded back, elementary geography once, and Romanized reading and writing with the elder boys twice a week. We have now a settled course of study, in both Chinese and Christian books, and have free-and-easy sort of examinations every month or so on what they have learned, just to keep them up to the mark. Of course, during the month when my women were in, I had very little time for the school, but now I am glad to be able to settle down to my classes regularly, and find this kind of work very interesting. The big boys have an Old Testament lesson with Mr. Hunt once a week; Miss Young helps sometimes with the Romanized, and the cook's wife (an old school girl) takes the smallest boys and teaches them a simple catechism. I have now begun on my now partly free afternoon to visit in the boys' homes, more particularly those where they do not believe the Gospel. I have had quite good times so far, though the city people are very different from and harder to reach than the simpler country folk. Sunday afternoon we have quite an interesting Sunday School, the pastor's wife taking all the small and new boys; three or four outside ones are now beginning to attend pretty regularly, and I have the more advanced ones, with whom I am able to take up some Old Testament subject. We are having quite a good time now going through the story of Joshua; and besides the regular boys I have three of the old ones, who have already left the school, but who are still living in the city. I must tell one rather amusing episode about a little cross-eyed lad, who is one of the babies of the school—eight years old by Chinese reckoning, meaning only about six or seven by ours—I went to visit his people a couple of weeks ago, and soon after we were seated a little girl was brought forward. I was told, quite as a matter of course, though rather triumphantly, that this was Tsie-ming's wife!" She was one year his senior. They were in plenty of time in procuring a little daughter-in-law, evidently being determined that when the little chap came to "years of discretion" he should not run the risk of going wifeless. I feel one needs real wisdom from God to know how best to gain an influence over them for good, and to lead them to the Lord, which after all is our one great object in the school.

And now I must just say a little about my women. We had the great joy of receiving thirty, the largest number we have had any year yet. True three or four were from the Old Widow's Home on our Compound, but the others were all from outside, a few miles from the city; but the most from country districts, some quite a long way off from a dozen or more quite different districts. This year I divided them into two classes for Bible teaching. The more advanced studied the life of Moses, some of them reading the portions of Exodus referring to his life in the Colloquial with me; and with the second class, I took a very good simple new Catechism, which we have just got from Shanghai, and also got them to commit the Lord's prayer, including some other simple texts of Scripture, to memory. Every afternoon for a half hour or so, I went over a hymn with them, having it explained in colloquial and then teaching them to sing it!

GIRLS' SCHOOL AT WENCHOW.

A Y.W.C.A. in Inland China.

BY MISS BESSIE LEGGAT, CH'EN-CHEO, HONAN.

ON April 30th we had the joy of receiving five women and three men into church membership. Mr. Hoste baptized them, and the service was both solemn and helpful. Four of the women have been brought to the Lord by Mrs. Yüen, at T'ang-li-rï, our country station. They have witnessed a good confession for three years. The fourth woman, Mrs. Ch'ang, belongs to this city. We have several other women enquirers, but we feel it wise to wait a little longer before admitting them into the Church.

Mr. and Mrs. Yüen, who started and are carrying on the work at T'ang-li-rï, have given their house and a little land on which to build a larger chapel to the Lord for this work, and they made out a deed of gift, handing the premises and land over to the China Inland Mission. They are not rich people by any means. Mr. Yüen depends on rather an uphill business for his livelihood, and they have had this plan upon their minds for about three years. Neither Mr. nor Mrs. Yüen have ever received financial help from us. Our church in Ch'en-cheo has voted 10,000 cash to help to enlarge the chapel at T'ang-li-rï, and our men members go out in turn to take the Sunday services.

On the afternoon of April 30th, after the baptisms, we had the joy of forming a branch of the "Young Women's Christian Association." We have begun with eleven members. We could have had many more, but restricted the number by allowing only those to join us who can read the Scriptures. Most of them are only able to stumble through the Gospel by Mark, but we have started a women's reading school since then, and as I write the sound of women's voices comes to me through the open window. We have agreed to read ten verses daily. When they are farther advanced we can, perhaps, join the home branches in their daily reading. Mrs. Yüen is President; Mrs. Li, Vice-President, and Mrs. Iao, Secretary.

At the close of our first meeting one of our members, Mrs. Kong, stood up and proposed that as one of the women who had been baptized that day had unbound her feet, and was going home to her village with her new shoes on, it would, perhaps, be an inducement to others to unbind their feet if they (the members) subscribed among themselves, and gave a pair of shoes and stockings to every new member. The plan approved itself at once to the meeting, and in a few minutes six hundred cash was promised. Seeing such a spirit among the women, on the spot we formed an anti-footbinding society, with Mrs. Cheo, President; Mrs. Kong, Vice-President, and young Mrs. Yin (the year-old bride), Secretary.

ABSTRACT OF CHINA ACCOUNTS.

Dr. *Disposition of Funds Remitted from England, America, and Australia, and Donations received in China during 1899.* **Cr.**

			Tls.	cts.	Tls.	cts.
To Balances					98,505	28
General and Special Accounts :—						
Remittances from England— Nov., 1898, to Nov., 1899—						
Funds for General Purposes of the Mission ..	£18,350	0 0				
Special Donations (including Morton Legacy, £12,580) ..	16,597	2 8				
	*£34,947	2 8				
£34,947 2s. 8d. produced at current Rates of Exchange ..			258,762	93		
Donations in China and Receipts from America and Australia, see list below (= at 2s. 8 7/16d. £9,353 12s. 8d.) ..			69,206	06		
From Rents, Exchange and Interest Account (= at 2s. 8 7/16d. £562 13s. 10d) ..			4,163	26		
					332,132	25
Tls.					430,637	53

*NOTE.—This amount includes the sum of £3,117 3s. 10d. remitted to China during November and December, 1898, which was not acknowledged in the Cash Account for 1898. On the other hand it does not include the sum of £2,577 16s. 3d. remitted to China during November and December, 1899.

	Tls.	cts.	Tls.	cts
General and Special Accounts:—				
By Payments to Missionaries—				
For Personal Use	197,332	89		
For the Support of Native Helpers, Rents, Repairs of Houses and Chapels, Travelling Expenses and Sundry Outlays on account of Stations and Out-stations of the Mission	43,589	29		
For Expenses of Boarding and Day Schools	11,640	97		
For Medical Missionary Work, including Hospital, Dispensary and Opium Refuge Expenses	1,915	43		
For House Accounts (including Special Donations Tls. 28,380 32 for New Premises in the following places:—Chang-shu, Ch'ang-teh, Chefoo, Ch'en-tu, Ch'ung-k'ing, Hsing-an, Iang-k'eo, Kan-cheo, Kuei-k'i, K'u-hsien, Nan-ce'ang, Nan-k'ang, Iang-cheo, etc.)	49,769	02		
			304,247	60
For Passages to England, America, and Australia, (including Special Donations, Tls. 1,397 25)			14,617	05
			318,864	65
†*Balances carried forward*			111,772	88
Tls.			430,637	53

(Tls. 430,637 53 at 2s. 8 7/16d. = £58,203 7s. 1d.)

We have examined the above Abstract with the Returns from China, and find it correct.
We have traced the Items charged in the "Home Accounts" remitted to China, and find they are duly accounted for, with the exception of the Items referred to in the above Note.

1, Finsbury Circus, London, E.C. 1st *May*, 1900. (*Signed*) ARTHUR J. HILL, VELLACOTT & CO., *Chartered Accountants.*

Tidings from the Provinces.

KAN-SUH.

LIANG-CHEO.—These last few days Mr Belcher and I have been attending a theatre where thousands of those devil worshippers and empty (or rather empty of God) hearts have been gathered together to serve the Devil, their Father, John 8 : 44. We always get large crowds and attentive listeners, and had very good times, and sold quite a good many books. May God bless His Word! We go out constantly on the streets, and always get crowds to listen to us. But alas! This is as far as many of them go. They are always saying hao-hua hao-hua (good words, good words) but they will not confess and forsake their sins. May God have mercy upon them! Our Sunday services are very irregularly attended, running from twenty to sixty and up each Lord's Day.

KUEI-CHEO.

Hsing-i.—Mr. Lewis, writing of some enquirers for whom he asks prayer, says: "We are very happy to say that the work from the spiritual side is giving us some encouragement. On the Lord's Day before last we baptized a young man, the second this year. Until several months ago he was Mr. Hewitt's servant. He left him, however, to learn the trade of weaving. His master was baptized at Chinese New Year, at which time he also wished to be baptized, but it seemed best to detain him. He is very bright and happy. He reads and understands the Scriptures well and I have many hopes for his future usefulness. Mr. Tsong, who broke off opium at New Year, has also applied for baptism. While we have good hopes for him, yet he has many things to learn. His wife opposes him, and his home, heretofore, has been a very unhappy one, largely due to their bad tempers. Mrs. Lewis recently visited their village and though everything was not as it might have been desired, yet heathen testimony was forthcoming as to certain changes in his life. His is not an easy road, humanly speaking, yet 'God is able.' An old woman, also by the name of Tsong, who lives in the city, gives us much encouragement, and of late her interest and knowledge has grown to a very marked degree. She comes to meetings at no little cost and trouble to herself, which we, of course, rejoice to see. To-day I visited an old man who is sick. He only came to us a little over two weeks ago for medicine for a sore foot. Two days ago he took down all his household gods and says now he prays to Jesus. He seems really desirous to learn."

HONAN

Si-hua Hsien.—Miss Randall, writing on June 1st, says: "We have had some interesting cases in our guest hall work lately. Several women from country places some distance away have come in, saying, they had heard something about us and our doctrine from other people, and now came to hear for themselves. Many have come with, seemingly, fully prepared hearts, and we believe this is in answer to prayer for this very thing.

"The wife of one of our church members used to be bitterly opposed to the Gospel, and persecuted her husband in a most trying manner, but since the last Chinese New Year she has seemed quite different, and now regularly attends our meetings. She exhorts others, too, to believe the doctrine she once despised.

"Miss Bavin and I took our proposed trip to the country. We were away five days, and had some very good times preaching the Gospel at villages and towns by the way, and we were kindly received everywhere. About half way between our own station and T'ai-k'ang we met with a good many women who seemed so glad to hear, but who live too far from either station to come to us. We sold quite a number of books, too, and trust they may be the means of leading some to a knowledge of the truth. At an inn, where we had dinner on the way back, we had a most encouraging time, and the people begged us to stay another day with them.

We have started a woman's prayer meeting on Sunday mornings, and it is already proving a blessing, I think, as it teaches them the value and power of united prayer.

KIANG-SI.

Ih-iang.—Miss Standen, writing on May 9th, says: "I think that in China, even more than at home, one realizes His care and protection, and especially marked has this been during the past year of rioting and unrest along this river. We have been kept as "under the shadow of His wing."

I am so glad to be able to tell you that the work is once more going on prosperously in this district. Some more new enquirers are coming to the services, and outsiders are dropping in to hear the Gospel, for which we praise the Lord. When we go out to the villages around we are also very well received, and many listen attentively to the old, old story. Just yesterday afternoon, when Miss McKenzie returned from visiting some villages outside the west gate, she remarked on how warmly she had been welcomed, and what a contrast this was to the first few years she was in this city. Many a time she had visited these same places when they could not get an entrance into a single home to preach the Gospel. Now we have enquirers' homes in these villages where we are gladly welcomed. This shows how the work is gradually spreading. Much is done through the native Christians, and their words have weight and influence, and their lives tell where ours would often be in vain. We are so thankful for our sturdy little band of Christians, many of whom are very earnest, indeed. Last Sunday evening, quite unexpectedly, the evangelist asked them one by one what work they had done for the Lord that day, and only one out of the number had nothing to report, he getting a severe reprimand for his indolence.

"It would have gladdened your heart could you have heard one telling how he had helped an enquirer between the services to read and understand his Bible; another telling how he had preached the Gospel to a man who came to do business with him, explaining why he kept the Sabbath, etc.

"Though we are by no means without discouragements in the work, there are also many things to encourage us, too."

HU-NAN.

Ch'a-ling Cheo.—Dr. Keller, writing on May 1st, says: "On Sabbath evening, a young man, whose foot I was attending for a large ulcer last year, and whom God permitted me to cure during the winter, applied for

baptism. I believe he was converted last year before the riot, and at that time had a very definite baptism of the Holy Spirit. He has kept the Sabbath for a long time, and daily bears testimony for Jesus on the street. Praise God for him, the first-fruits of Ch'a-ling-cheo!"

Items from Shanghai.

BIRTH.

On May 26th, at Shae-k'i-tien, the wife of H. S. Conway, of a daughter (Norah Muriel).

ARRIVALS.

On June 15th, A. and Mrs. Grainger and three children, from England.

DEPARTURES.

On May 21st, J. and Mrs. Graham and child and Miss Cream, for England; Miss Wallace, for Australia.

On June 4th, Mrs. Geo. Hunter and child, for England.

On June 9th, Rev. A. and Mrs. Ewing and two children, and Rev. O. L. Stratton, for America.

On June 18th, Miss Ellen E. Petterson and Miss Norden, for England.

Baptisms.

Since the date of our last issue the following baptisms have been reported:

SHAN-SI	Mei Hsien	5
	Ping-iao...	3
	Lu-an	1
	Lu-ch'eng	4
	U-u	5
HO-NAN	Cheo-Kia-k'eo	5
	Ch'en-cheo	8
SI-CH'UAN	Kuang-uen	4
	Sui Fu and out-station	6
KIANG-SI	Kan-cheo	8
	Ho-k'eo and out-station	31
	Iang-k'eo	8
	Iong-sin	8
CHEH-KIANG	Ping-iang (out-station)	3
	K'u-cheo...	5
	Sien-ku (out-station) ...	2
	Uen-cheo	9
	Total	115

Hints for Workers.

BY MRS. PENN LEWIS.

"God's fellow workers" (1 Cor. 3 : 9), who "watch (for) souls as those that shall give account." (Heb. 13 : 17).

1. Seek to meet souls on their own level, and to look at difficulties from their standpoint (1 Cor. 9 : 22). Give them sympathy (1 Peter 3 : 8, m.); but gently lead their thoughts away from the human to the Divine side. Give them *encouragement* and do not cast them down (1 Thess. 2 : 11; 1 Thess. v. 14). Always teach them that the ground of their peace is the priceless blood of Christ, not their feelings or experiences.

2. Seek to be but a "voice" used to direct souls to Christ. Be willing to pass out of sight and be forgotten, and do not allow your thoughts to dwell upon the honour of being "used" (2 Cor. 12 : 15, A.V.; John 1 : 37; 3 : 26-30).

3. Fear the human impress upon the souls you help, for that must pass away; and covet to be but an *instrument* through whom the Spirit of God can work unhindered (Col. 1 : 29; Rom. 15 : 18).

4. Seek for grace to discern the working of God in souls, so as to co-operate with Him, and to be able to wait with and for Him in His "long patience" (Jas. v. 7). Fear to *push* souls beyond their measure, and thus hinder His work in them. (See Isa. 42 : 3, 4; 2 Cor. 6 : 1.) Pray for heavenly wisdom to know the "grace" wherein a soul stands experimentally (Rom. v. 2), that you may lead it on to the next stage. Never scold it for not "seeing" all at once. God is tender with His children, and "allures," not forces, them on (Job 36 : 16, m). (See John 16 : 12; 1 Cor. 3 : 2.)

5. Seek earnestly to know the "silence of Jesus," and never talk of "where people are" in their spiritual growth. The "measuring rod" is for ourselves (as to our limits), not others (2 Cor. 10 : 12-17, m). Give diligence to cultivate the unity of the Spirit, and do not dwell upon "divisions," but pour out the love of God upon all who appear to misjudge you. Enter into the interests of others (Rom. 15 : 2), and be fervent in prayer and silent in speech over all un-Christ-likeness (1 Peter 4 : 8).

6. Seek to manifest that lowliness of mind which makes it easy to take the lowest place (Phil. 2 : 3). Never argue nor enter into discussions that "gender strife" (2 Tim. 2 : 23). Note the symptoms of the soul-sickness described in 1 Tim. 6 : 4 (margin), that you may not "minister questions, rather than godly edifying" (1 Tim. 1 : 4, A.V.).

7. Do not dogmatize over anything, much less "doubtful" things, nor be anxious to press others to walk by your light. (Note 1 Cor. 7 : 17.) Lead souls to search the written Word to know the mind of the Spirit for themselves. Honest souls God will teach. Give credit to others for integrity of heart in desiring to do the will of God. (See Rom. 14 : 1, A.V., margin.)

8. Seek to live in unbroken communion with God, so that there may be a continuous inflow of Divine life to quicken all past knowledge of His truth. Light without life is our danger. *Witnesses* are needed to tell out what they know, not what they think; to such testimony the Spirit will bear witness also (John 15 : 26, 27), and the letter of the Word will not merely lodge in the intellect of others, but sink into the heart and spring forth into life eternal (2 Cor. 3 : 6).

9. If we teach from last week's experience without the fresh life of God passing through us to-day, we shall become as "sounding brass," empty and powerless; but if we draw direct from the Living Lord, *He* will make use of our capabilities, old experiences, and knowledge. A very different thing to *our* making use of them and depending upon them instead of on Him. (See Lev. xxvi. 10.)

10. A soul that is an "instrument" has nothing to "maintain;" it does not cling to "views," nor seek to fight *for* God. It prefers not to say "*I* think," nor "This is my opinion" lest it should intrude between God and others, therefore it says, "It is written," and leaves the rest to Him. (See the attitude of the Lord Jesus in John 7 : 16, 17.)

Monthly Notes.

FRIENDS IN CANADA desiring to make shipments of goods to members of the Mission in China, will please forward their parcels or boxes to the offices of the Mission, 507 Church Street, Toronto, during the present month, as we hope to make a shipment about the 18th of September next. For the convenience of friends in the United States, we purpose making a shipment from St. Paul, Minn., somewhat later. We shall be glad if the friends who desire to take advantage of this last will write to us at once.

Will all the friends of the Mission, until further advised, kindly address their correspondence to the members of the Mission in China, care China Inland Mission, Shanghai, China, as the Imperial Post Service in the interior is disarranged and as many of the members of the Mission may be obliged to come to the coast.

Mr. Taylor is reluctantly staying away from China, in these days of peril and need there, in enforced idleness, seeking newness of health and strength. He is now in Switzerland, and, while still feeble, is being steadily benefitted by the pure air of that mountainous region. He hopes, after a sojourn there of two months, to return to England, and we suppose that he will then purpose, if he is well enough for this, to hasten back to China. Mr. Taylor will highly value the prayers of God's saints that he may be, if it be the Lord's will, speedily recovered and be thus enabled to resume his active ministry for China.

May we advise our friends, in order to relieve them somewhat of their anxiety in behalf of their loved ones in China, that much of the telegraphic news from China as published in our daily papers, is sensational and exaggerated, and is not be to credited. The statements which can be more fully relied upon are those made by the American and English Consuls to their respective governments at Washington and London, and it will be well, before allowing the heart to be too much affected by the general despatches, to wait until these more authoritative statements corroborate the reports otherwise made.

Will the relatives of our Missionaries kindly understand that we will advise them immediately if we receive any news from China relative to their dear ones there. Mr. Stevenson at Shanghai is reporting to us, through our London office, any riot which occurs in our stations, together with its result, and we shall be careful to pass on all such news to those who are immediately concerned. May it be further understood that not hearing from us will mean, in spite of what reports may appear in the newspapers of a contrary kind, that these reports have not been confirmed to us, and are not, therefore, wholly to be relied upon.

It is impossible to express the deep sympathy which we feel with the relatives and friends of our Missionaries during these days of uncertainty and anxiety. The long waiting for news, the expectancy of receiving sad tidings, the imagining of scenes of persecution, must have been an almost unbearable strain upon many at home whose loved ones are far away, and our sympathies have gone out peculiarly to those who have been passing through such experiences. We have prayed for such day by day, and almost hour by hour, and we have earnestly asked our compassionate Father-God to minister to all fathers, mothers, brothers and sisters His own peculiar comforting and strengthening. We trust that our friends will not lose heart, whatever occurs, but will put their steadfast trust in Him whose name is Love. In due time God will show His purposes of grace and glory in all that is taking place, and He will prove then that His ways have been both right and good: "Ye —— have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy."

Since our last issue we have been in receipt of as many as seven cablegrams from China, most of which have been the bearer of sad tidings. The first cable advised us not to send forth any more Missionaries, for the present, as the state of the country prevented such being properly received and cared for. Another cable advised us of an uprising in Honan, where nearly all of our stations have been rioted, and also in Chihli, where two of our stations have passed through the same experience, though the lives of the Missionaries in all these places have been saved. Two other cables brought us the sorrowful intelligence that a riot had occured at Hsiao-i, in Shan-si, and that Miss Whitchurch and Miss Searell there had been murdered, and that a massacre had occured at Pao-ting-fu, Chihli, where many Missionaries had lost their lives, including our own workers, the Rev. and Mrs. B. Bagnall, and probably, the Rev. William Cooper. The last cable advised us that a riot had taken place at Rao-cheo, Kiang-si, but that no lives had been lost, and also that local rebellions had taken place at Ho-tsin, Shan-si, and at Ku-cheo, and Ch'ang-shan, Cheh-kiang, which, possibly had caused the death of more of our devoted workers. Before calamities so awful and mysterious as these, involving the loss of precious and valuable lives, we can but bow our heads in the presence of God and say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" We thank our Father for ever having given to the Mission and to China such faithful servants of Jesus, and for the good confession which they have witnessed, ere they were taken hence; and—though it is with breaking hearts—we no less thank Him for the high privilege which he has granted to them to seal their witness with their blood and to be counted worthy of wearing the martyr's crown. It is a true saying in the Te Deum, "The noble army of martyrs *praise* thee!" From the lips of our loved ones who are in the presence of the Lamb there is not a word of complaint or regret. May we who are yet this side of the glory join these praising ones in that glory, and, with all faith, give God the thanksgiving which is due to His thrice holy name. "What I do thou knowest not now, but thou shalt know hereafter." "Be not afraid: only believe."

CHINA'S MILLIONS

The Cross of Christ.

REV. ANDREW MURRAY, D. D.

IN the teaching of Scripture the Cross is presented under two different aspects. In the words of Peter here we have them both. "Christ *His own self* bare our sins *in His own body* on the tree." He did what we ought to have done, to bear the punishment and the curse of our sins. He did what we never could have done. He did what we now need never do. He died in our stead, and as our Substitute, actually standing in our place, fulfilling for us every obligation to the law under which we were, and forever freeing us from it. The Cross preaches the blessed truth of substitution—the Saviour taking the sinner's place, that now the sinner may share the Saviour's place.

This is the one side of the truth. Then comes the other, when we ask what is to be the result or fruit of Christ thus bearing our sins. The ordinary answer is, that we may now have our sins pardoned. This answer is according to Scripture. But it is only a part of Scripture truth. The answer Peter gives is: "That we, having died unto sins, might live unto righteousness." The death of Christ is not only a death for us, a curse-bearing on the tree in which we can have no share, but equally a death in which we have an actual part, a death through which we die unto sin and enter a new life; all as really and truly as Christ did. Scripture equally teaches the Substitution and the Fellowship of the Cross. The Substitution of the Cross, Christ dying for me the accursed death that I need not die it; the Fellowship of the Cross, Christ dying the death of the Cross that I may die with Him unto sin; such are the two blessed truths through which we enter into the full blessing of the Cross of Christ.

We need be very watchful lest we sacrifice either of these two truths to the other. There have been in all ages those who have sought to preach the Fellowship of the Cross without sufficiently presenting its Substitution. The consequence was that men were led to seek their peace in the measure in which they thought that Fellowship had been attained, and never came to know that perfect peace into which the sinner can enter at once when He trusts the finished work of his blessed Substitute. In our day the truth of substitution is overlooked or denied from another side. From false or defective views of the Righteousness of God, the Word of God: "Christ hath redeemed us from the curse, being made a curse for us," is set aside, and exclusive prominence given to what is called His Love. On the strength of Christ's union with the human race in His Incarnation, the thought of fellowship with him in His cross is so one-sidedly pressed that the blessed foundation-truth of His work of Atonement, finished once and forever, as the only and the sure ground of the sinner's acceptance, is overlooked or rejected. And the result is, just as in the other case, that men profess to believe in the Cross, without ever learning there the lesson of their utter guilt and condemnation, or of the free and immediate and full acceptance into God's favour of which the Cross assures. Oh! for messengers of the Cross who preach the Substitution as the only and everlasting power of God unto salvation.

Let me therefore say here, for the sake even of a single reader, who may yet be in the dark, see whether the reason that all your efforts to follow Christ and bear the Cross, all your desires to live a holy life, have so failed, may not be this; that you never have been led by the Holy Spirit to see how completely Christ, as your Substitute, has borne your sins, has put away sin from between God and you, and what a full liberty of access you can at once have into God's love the moment you trust this Christ. Let the death of Christ, let the blood shed for the remission of your sins, let the peace which *has been made* by the blood of His cross, be your one confidence. This will be the beginning of new life to you. The Substitution of the Cross is the only door to its Fellowship.

The opposite error is that of neglecting the Fellowship of the Cross in the too exclusive holding of the Substitution. This is the danger to which those are specially exposed who seek to be most faithful to Reformation doctrine. They know how the great Reformation truth of Justification and Faith, and all the mighty

blessing it brought the Church, is inseparably linked to the blessed truth of Substitution. They have seen what wonderful power it has to convince of sin and helplessness, and to bring peace to the troubled heart. They have observed how much, just where the truth was neglected, the Fellowship of the Cross was vainly sought as the ground of peace or joy. They are sure that in it they have the very foundation of our salvation, and their faith and teaching have almost exclusive reference to it. The Fellowship of the Cross, our being crucified with Christ, the crucifixion of the old man, and the flesh and the world, has not found the place in their system which it has in God's Word.

The harm that is done by their neglect of the Fellowship of the Cross is greater than is thought. It is one great cause of the feebleness and worldliness of the Church. Men are not taught, definitely and persistently, that crucifixion as such is the great mark of the believer as of Christ; that crucifixion to the world, entire separation from it, regarding ourselves and it, like Paul, as crucified to each other, is the only power for victory over it, for proving that we are "not of the world even as Christ was not of the world." That the crucifixion of the flesh, and all that is of it, maintained daily in the power of the Holy Spirit, is essential to a holy life. That death to all that is of nature, natural goodness and natural strength, a daily dying and a bearing in the body the dying of the Lord Jesus, is the sure way to have the life of Jesus manifested in us. It was through the Cross, with all that it implies in disposition and experience, that Christ entered His resurrection life, and His glory, and received from the Father the Holy Spirit to pour down. It is only through our Fellowship of the Cross, with all that that implies in our disposition and experience, that we can come into the power of the Spirit. It is in the death to sin, and to the whole of that nature which is all tainted by sin, that we can enter into the full life of God. There are tens of thousands most earnestly pleading for the power of God's Holy Spirit in the Church, and wondering that the answer does not come in greater power. We have reason to wonder. Our disappointment is not reasonable. Oh! let us see whether we have not been separating fellowship in the death of our crucified Lord, from our participation in His risen power, the life of the Cross from the life of the Spirit. There is no entrance, personally and practically, into the power of the heavenly life, no way to have the heavenly kingdom revealed within us as a personal enjoyment and possession but by the full acceptance, in personal experience and manifestation, of the Fellowship of the Cross. Oh! for me to preach, yea rather, to practise and prove, and then to preach, the power and the blessedness of conformity to the death, to the Cross, of Christ Jesus our Lord.

Just notice the relation of these two aspects of the Cross in the teaching of Peter. Both the remarkable passages referring to Christ's atonement for us are introduced, as it were incidentally, while he is speaking of the imitation of Christ as our example, and our fellowship in His sufferings. In ii. 18-24 we read: "Hereunto—that is, in patient suffering—were ye called, because Christ *suffered for us*, leaving us *an example*." And then, after reminding them what that example was, he continues. "Who *His own self bare our sins* in His own body on the tree, that *ye, being dead to sin should live* unto righteousness." His death is at once our death to sin, our new life, and the power to suffer even as he suffered. The Cross is at once *His victory over the guilt* of sin, and *our victory over its power*. And just so in chapter iii., 14-17, after speaking of suffering for righteousness sake, he says. "*For* Christ hath also once *suffered for sins, the just for the unjust*," and then adds (iv. 1): "Forasmuch as *Christ hath suffered for us* in the flesh, *arm yourselves likewise with the same mind;* for he that hath suffered in the flesh hath ceased from sin." There would be no force in the argument from Christ's example were it not for our union with Him; in that union we find the double blessing: the immediate removal of guilt and dominion of sin and the power, as dead to sin, to live unto righteousness. The Atonement of the Cross opens the gate into the new and living way; the Fellowship of the Cross marks our whole walk in that way. Even as its death to sin is Christ's entrance on the life to God, it is our only strength for the maintenance of that life.

What God hath joined, let no man put asunder. Have you not often wondered why the faith in the wonderous grace of the Cross, with its atonement and acceptance so complete, does not stir more effectually to devotion and holiness? The reason is, most probably, you had not been taught that the fellowship of the Cross is God's unchangeable demand, your highest privilege, and the secret power of the spiritual life. Throughout the Church one hears Scripture preaching and sees Christian living, in which the conformity to Christ's crucifixion to the world is scarcely thought of. If God is indeed to visit His Church, if there is to be a revival of spiritual living among believers, if the Church is to be filled with the Spirit, so as to have the will and the power to live wholly for God and perishing men, our death with Christ to sin and the world will need to take a very different place to what it has had. It was the suffering and death of the cross prepared Christ for receiving the Spirit from the Father. It was the disciples' fellowship with Him through all that suffering and death prepared them for receiving Him. It will be only fellowship with the Crucified One will prepare us for being filled with the Spirit too.

How the Gospel Spreads.

BY MRS. STOTT.

LET me give you one or two instances of how the Gospel spreads. There were a man and his wife and little girl who were beggars. They begged and did a little bit of farming about eight months in the year, for four months. They had a little boy betrothed to their little girl, and when the man and his wife became Christians the relations of this boy refused to allow him to remain with them. They had a small house and a bit of ground with this boy, who was an orphan, and I remember seeing them the day they came into the city. They had just a stool or two, and two boards for the bed, so they were turned out without anything before them, but begging. My husband gave them a little money (twenty dollars). With ten dollars they built a hut for themselves, and with the other ten they bought farming implements, and got a living working on the hill. One day a woman came to them begging, and they told her about the God who had saved them. She stayed a few days and then went to her home, miles distant, a place called Tongtso, telling what she had heard. She did not become a Christian, and could only tell them a little—that there was a God in heaven, and that that God had sent down His Son to earth, and He would save all who believed on Him. By-and-by one of the colporteurs came to that place and began to preach and sell books. They said, "We have heard about that, and you must tell us a little more." He did so, and crowds came to hear him. When he went away they said, "You must send us somebody else." So by-and-by I went out to the place, and found there were several Christians, including four hopeful young lads, truly brought to God. Well do I remember hearing those boys praying together in a corner of the room that God would convert the village. Earnestly they prayed till far into the night. There was an old woman there over eighty. She came and took my hand and said, "I want you to take me to heaven." I said, "I cannot take you. There is only One who can take you there, and that is the Lord Jesus. Have you not heard about Him?" She said, "Yes. I do not know Him. I ask Him every day to take me to heaven. But you know Him; you ask Him, and He will do it for you." So I knelt down there, and the old woman of eighty with me. We asked the Lord Jesus to save that woman's soul, and He did. And a year or so after that, I had the joy of seeing that poor old woman, on the very verge of the grave, confess her faith in Christ by baptism. We took those few boys into the city, to give them a Bible training, thinking that they would become unpaid teachers—that is, those who give their whole time on Sundays to the preaching of the Gospel and work six days of the week for their living. After they had had two years' training they went back to their village, worked on their farms, and preached at that place. And now there are quite a number of districts where the Gospel is preached by these volunteer preachers every Sunday. That is only one of the ways in which the Gospel is preached by the people themselves.

GROUP OF CHINESE CHRISTIANS.

Freed from Opium.

BY THE LATE MISS H. RICE, LU-CH'ENG, SHANSI PROVINCE.

Our Sister has laid down her life for Christ in China. See list on page 100.

LAST year the first annual conference of the U-u, Lu-an, and this year with churches was held at Lu-an and Lu-ch'eng us the exercises commenced Saturday evening, February 24th. It was a real time of blessing to us all, and many of the natives, I believe, took a step forward.

Perhaps the crowning meeting of all was the last one, Tuesday morning, a testimony meeting being held, when a goodly number witnessed to blessing received. At the close Mr. Liang was asked to tell us of the way the Lord had led him during the past two years and a half. He was baptized at Lu-an about three years ago, and shortly after returned to his home in Ho-nan to follow his occupation (photography). The Lord had led him back here on a visit at this time to be a blessing and refreshment to us all. Mr. Liang was formerly a very heavy opium smoker. He became interested in the Gospel first, I believe, through the preaching of Elder Fan. He determined to break from the dreadful opium habit, and at first gradually lessened the dose. Before breaking from it, one day when reading in the 8th chapter of Matthew, where Christ said to the poor leper, "I will; be thou clean," he saw the Saviour's willingness to help those who look to Him, and accepted Him as his deliverer. He then brought the remainder of his opium to be destroyed, and smashed his opium pipe. After his baptism he told his wife he had become a believer in Jesus. She became so angry that she really made herself ill. She told us his intention was to destroy his idols at once, but when he saw her condition he feared if he did she would die, and wondered if he had not better wait until the New Year, and then to take down the old idols, not replacing them. But he reflected, "I am the only believer in this place, and shall I suffer these dumb idols to remain in my house?" I must witness for the Lord by taking them down, or else how can I lead others to forsake them and turn to the true God? Whether my wife dies or lives, they must be destroyed at once." What could be burned, he burned, and what could be broken in pieces, he broke. His wife died from anger, as the Chinese express it—we would say swooned—and revived again. He sadly missed Christian fellowship, and began to enquire if there were no believers in Jesus near him. Finally he heard of a Jesus chapel about twenty miles away, and started out to visit, only to be disappointed in finding all the pastors absent for some time, and the native helpers away on a preaching tour—no one at home but the door-keeper, an unbeliever. Some weeks after he tried again, and found them; but at first he was much tried, as they seemed to look upon him much as the early disciples did upon Paul until Barnabas came to his aid. However, he remained a few days, and in due time the pastors had a catechetical class, and he said that by the grace of God he was enabled to answer the questions better than the others. Afterwards he was asked to take a small service, and gradually the pastors became convinced that he was really one of the Lord's chosen ones. Meantime he had been preaching the Gospel faithfully where he lived, and several had become interested. He was really a pastor to them without realizing it. But his heart was rather troubled, as he knew his business would soon be calling him to another place, and he feared to leave them. He cried unto the Lord, who answered by one day sending one of these pastors to visit them. They were all so rejoiced to meet and talk of the things of the heavenly kingdom that they had fellowship together until nearly daybreak, quite forgetting to take sleep. After this the pastors visited them quite frequently. His wife still holds out, though many of her relatives are very willing to listen to the old, old story. He tells the people not to think the believers in Jesus are only foreigners—they are not of England or America or China, but are heavenly kingdom people. Several times while here he took a service, and one's heart rejoices to see and hear how the Lord teaches one who is cast upon Him. None teacheth like Him! It is evident that this dear brother is well versed in the Scripture, and is really Spirit-taught. He has an earnest, humble manner, and his messages are in the power of the Spirit. May the Lord raise up many like him to be faithful witnesses for Him in this dark land! "Pray ye, therefore, the Lord of the harvest, that He send forth labourers into His harvest."

A RURAL BRIDGE IN CHINA.

Sowing the Seed.

BY THE LATE MISS J. E. DESMOND, KU-CHEO FU, CHEH-KIANG PROVINCE.

Miss Desmond lost her life in China during the recent troubles, as well as all the other ladies mentioned in this article. The sower and the reaper shall rejoice together. See list on page 100.

IN March an invitation came from one of the officials for the foreign lady doctor to call and visit and see a rich girl. Mrs. Thompson went with me in two grand chairs sent for us by the people. One is obliged to be grand on such occasions. We were received by an old lady seventy-eight years old, and later four daughters-in-law came in, two young ladies and several small grandsons. They were so friendly, and not a bit afraid. There were many foreign articles of furniture in the house, including a fine music box, which cost $80 in Shanghai. We were given afternoon tea and little cakes, and were taken into the garden and into several rooms. When we spoke of leaving they would not hear of it, and urged us so hard, saying they hardly ever went out, they knew so few people, and it was a pleasure to have us there. We were so pleased. They listened attentively to the Gospel, which Mrs. Thompson told them. We were sorry none of the ladies could read. They loaded us with presents when we came away, mostly eatables, as it was New Year time. We invited them to call on us; but the young ladies said to us quietly that they could not go out without a chaperone. We arranged they would come when the weather was warmer. We had a very nice visit, and are praying that the Holy Spirit will watch over the seed sown. It is sad to think that because of their customs they have so little opportunity of hearing the Gospel. We cannot go to them without invitation. Two years ago Mr. Thompson was invited to see the official here, son of the above old lady, and at that time presented him with a nice copy of the New Testament.

In March we had a native conference. There were nine pastors and evangelists present, and many Christians and enquirers from the outstations. The subjects discussed by the pastors and evangelists were practical and helpful. Ten enquirers were received on probation for baptism; two babies were presented to the Lord. The conference closed with Communion after three days' session. I am sure all were blessed by their coming together. We have heard of some of the suggestions put into practice, and of fruit from them at the outstations.

We are having beautiful spring weather. I have been out in the villages and out-stations with either Miss Sherwood or Miss Manchester and a Bible-woman. I am now twenty-five miles from the city, in one of the outstations. We have been here a week. Crowds of women come to see us. One of us stays at home with the Christian cook-woman to receive the visitors, and the other goes out with the pastor's wife to visit in the homes. In this way many hear the Gospel.

On Sunday at the afternoon service we had seventy women. They heard the Gospel at three different services, one right after the other. It was after six in the evening when they all went away. An old lady, who was visiting the rich neighbour opposite the chapel here, came to see the foreigners. She stayed to the service, and afterward read aloud a chapter in the Gospel of Mark. She seemed interested, and willingly accepted a Gospel and catechism. She lives in this place, and invited us to her home. It is so encouraging to have the women come in this way, for in the city they are so used to foreigners they do not come much, and they do not care particularly to have us go to see them.

The Lord hath done great things for us, whereof we are glad: you in the home land in the beautiful new home, and I in China in a new home, too.

I am very well, and am getting on with the language, and I hope to pass the second examination before the hot weather. I have nice home letters. My mother and sister are so interested in what I tell them. My Heavenly Father is so kind to give me such encouragement.

My Father Knoweth.

Precious thought, my Father knoweth,
In His love I rest;
For whate'er my Father doeth
Must be always best.
Well I know the heart that planneth
Nought but good for me;
Joy and sorrow interwoven,
Love in all I see.

Precious thought, my Father knoweth,
Careth for His child;
Bids me nestle closer to Him.
When the storms beat wild
Though my earthly hopes are shattered,
And the teardrops fall,
Yet He is Himself my solace,
Yea, my "all in all."

Sweet to tell Him all He knoweth,
Roll on Him the care,
Cast upon Himself the burden
That I cannot bear,
Then without a care oppressing,
Simply to lie still,
Giving thanks to Him for all things,
Since it is His will.

Oh, to trust Him then more fully!
Just to simply move
In the conscious, calm enjoyment
Of the Father's love,
Knowing that life's checkered pathway
Leadeth to His rest,
Satisfied the way He taketh
Must be always best.

The Boxers at Wen-Chow.

FOR some months past the P'ing-yang and Shui-an districts, to the South of Wenchow city have been more or less disturbed by the evil rumours of secret societies. In April last a Taoist priest was arrested owing to his well-known activity in the leadership of the Boxer cause. Instead of dealing firmly with him, the P'ing-yang official simply exhorted him to mend his ways and set him at liberty again. This of course only emboldened him and his followers and they proceeded to set up flags of rebellion all over the district; again no decided steps were taken to put down the incipient rebellion, so the Boxers united with other secret societies and began openly to threaten the native Christians.

On Thursday, 4th July, the first hints of trouble in Wenchow itself began to be whispered around, and the Consul's Constable sent a courier overland to Ningpo, five day's journey, with a letter requesting the Consul there to telegraph to Shanghai for a gunboat to be sent, and also to get the higher officials in Nankin or Hangchow to take up the matter, as the local officials were either powerless or unwilling to move. That same day the Boxers began their work, drawing a cordon round the church and buildings at Ts'ien-k'u, sixty miles south of Wenchow, allowing neither ingress nor egress. At night the preacher in charge managed to escape and send to Wenchow for help; and again fruitless appeals were made to the officials.

It was felt that it would be advisable to send home the thirty-two girls from the boarding school, [The photo of these girls appeared in last month's Millions.] as in case of trouble their presence would only add to the danger; at the same time, it was feared that such action would tend to increase the alarm among the native Christians, so on Friday morning the five C. I. M. ladies, Mrs. Grierson, Misses Stayner, Young and Johnston and Mrs. Greene, met together to pray for guidance in the matter. They were not left long in suspense, for almost immediately some one came for one of the girls, and so on all that day, and by Saturday morning the last girls were safely off without the ladies having to send for the parents of any one of them.

On Saturday, it was thought advisable that the ladies and children of both Missions should go and stay in the Consulate on Conquest Island in the middle of the river for greater safety. Late that night notice was put up on the doors of both mission compounds that the foreigners were to be murdered; Messrs. Stobie, Grierson, Upward and Brennan (Customs service) nevertheless spent the night in the city; they had two false alarms during the night, but nothing serious occurred, and on Sunday morning the services at the C.I.M. and Methodist Chapels were conducted as usual. There were good-sized congregations, and all felt God to be drawing very near to them and experienced a time of much blessing.

At noon a verbal message was received from the Tao-t'ai saying that he had an overland courier despatch from Pekin that war was declared between China and the Foreign Powers, and that he had orders to enlist the Boxers with the Chinese soldiers against the foreigners. Later in the day a courier arrived bringing the Nankin Viceroy's Edict for the protection of foreigners with orders for its immediate publication. But it was almost too late then, for the contents of the usurper Prince Tuan's edict had become known throughout the whole prefecture and that was all that was needed to fan the smouldering embers to a flame.

The Tao-t'ai then asked the missionary ladies to leave in his steam-launch at once; this offer was declined as the regular steamer was expected next day and treachery was suspected. On Monday morning, the S.S. Poochi, steamed in, with H.M. Consul P. E. O'Brien Butler, Esq., on board.

He acted with the greatest kindness and ability throughout, and immediately took steps to bring the officials to a realization of the gravity of the situation; but being unable to induce them to take prompt measures, he advised all the foreigners to leave the port. He said that had there been telegraphic communication with Ningpo or Shanghai, or even a daily steamer, matters would not be so serious, for in case of a riot the foreigners could hold out for a few hours in the Consulate, but much might happen in a week between steamers. He pointed to Pekin—the foreigners there had all been so sure that nothing would happen to them, that they had stayed until it was just too late. So all decided to leave. The Tao-t'ai then begged the Customs Officials to stay and he would protect them, but they refused, not having any confidence in either his promises or his ability to fulfil them. The departure of the steamer was delayed in the hope that Mr. and Mrs Hunt might return from T'ai-chow in time to leave with the rest, but a report coming on Wednesday that a company of 3,000 Boxers and secret society men had been seen within ten miles of the city and were to arrive either that night or the next morning, it was thought advisable for all to go on board that evening, and anchoring in mid-stream for the night, they left at daylight the next morning. At the mouth of the Wenchow River they met the British gunboat Pigmy, but on the Consul informing the Commander that all the foreigners were on board the Poochi and that the forts at the mouth of the river had orders to fire on any foreign gunboat that came in, he decided to return to Shanghai, as his orders were not to remain in Wenchow, all the gunboats being needed for more important ports.

Before the Missionaries left, they had news of the burning of more than one Christian chapel and the destruction and looting of the houses of the native Christians, who were fleeing in all directions, some barely escaping with their lives while others, it is feared, have already sealed their testimony with their blood. One old preacher was offered the alternative of worshipping the idols or death; he chose the latter, whereupon his ears were first cut off and then his head, and his body offered in sacrifice. Another prominent worker in the P'ing-yang Church has also been seized and it is feared that he, too,

may have fallen a victim to their fury; others have been imprisoned and many are "missing." The helplessness of women and children does not appeal to these cruel men, but only goads them on to greater violence. When they began to destroy the foreign house at P'ing-yang, the official came out in sackcloth and straw sandals, and begged them to desist, saying he could not afford to pay the compensation that would be demanded, so their hand was stayed for a time.

One of the last things Mr. Upward did before leaving, was to leave a note with one of the servants, instructing him to watch at the place where Mr. and Mrs. Hunt would land from T'ai-chow and give it them at once. It was to tell them not to go into the city, but to go on board a steamer which was expected the next day with rice, or, failing that, to make their way as quickly as possible to Shanghai. Delayed by contrary winds, they did not arrive till after 9 p.m. on the evening of Thursday 11th, and the city gates being closed early the servant had given them up for that night and gone home.

Not a word had they heard of any unusual occurrence, so they were much surprised to find the city gate shut, and the man there was apparently unwilling either to believe they were foreigners or to open the gate for them. At last, after nearly an hour's waiting, he brought the key from the yamen and let them in. Arrived at the house, to avoid waking anyone unnecessarily, they went to a side door near their cook's room and called his name; at first there was no reply, then a stranger came and looked through the gate and finally one or two servants appeared and let them in. "Don't you know? Haven't you heard? Didn't you meet him?" were the questions with which they were greeted; and then they were drawn inside to listen to the whole sad story.

A message was at once sent to inform the magistrate of their arrival and to ask what they had better do; but he was "sleeping" and apparently continued in that condition till the afternoon of the next day when he condescended to send an answer. The expected steamer had not arrived, so, on receipt of Mr. Upward's note, the Hunts sent out to see if they could hire a native junk to take them to Ningpo. While the servant was gone, a messenger arrived from the magistrate suggesting they should go over and live in the Consulate until the steamer arrived to take them to Shanghai. This seemed to be a definite leading in answer to prayer, especially as no native junk could be hired, and so they decided to accept the magistrate's offer. On Saturday morning the Paoting steamed in, and in the afternoon Mr. and Mrs. Hunt went on board and were most kindly received by Captain Paramore and the other officers; the ship was bound for Swatow, so they did not reach Shanghai until the morning of Sunday, July 22nd. On the day they left Wenchow, there was again a report that

IRRIGATING THE LAND.

the Boxers were coming to the city to "protect" it for the Tao-t'ai. He personally professed not to wish to admit them; but the Prefect and acting Chen-t'ai (highest military official), both strongly anti-foreign, were in favour of letting them in, so that it is more than probable, if they really came, that the city is now in their hands.

It was a great sorrow to have to leave the native Christians at a time when they so much needed help and encouragement and only the conviction that the presence of the Missionaries in the city rather increased the danger of the Christians than diminished it, while at the same time they were powerless to render any assistance, would have induced them to leave at such a crisis. The more enlightened among the natives readily understood and appreciated this fact, while others were inclined to reproach the foreign pastors with deserting them in their hour of need, which made leaving all the harder. It was heart-rending those days to hear tale after tale of robbery, imprisonment and other kinds of cruelty and to every question of "What must we do? What can you do?" to have to reply "Nothing. The magistrates will not listen to us, we are powerless to help you. You can only fly for your lives." Those who were too old or weak or too much encumbered with their families to fly, could but remain and face death. Days like these teach one the utter helplessness of man, while they remind us that "The Lord reigneth" still; one could just point them to that fact and tell them to look to Him, for He was with them even through the fire; yea, and the faces of some of them as well as their words, showed that they realized His presence in their souls.

MILITARY OFFICER AND SERVANTS.

Delivered from Great Peril.

MR. A. P. QUIRMBACH, KIH-AN.

"I WILL trust and not be afraid." A few nights ago, just after 1 a.m., I was awakened by the sound of dogs barking and men shouting and a light shining into my room. Fire had broken out in a gambling and drinking den just three doors away. The fire spread rapidly, and toward us, as a north wind was blowing. In a few minutes both sides of the street were ablaze. We were clearly in danger, so I escorted Mrs. Taylor and the four children to a place of safety (Mr. Taylor was away on a journey), and praying meanwhile, returned to see what was to be done. The soldiers, who are the firemen here, were by this time on our neighbors' roofs tearing off the tiles and rafters. Five big carpenter shops were gutted and a woodyard and ten smaller shops were all burnt out. It seemed that everybody suffered tha' was near but us. Not a tile was destroyed even, although across the way two shops below us, had their tiles and rafters torn down. When it seemed as if we must be burnt out, God mercifuly turned the north wind to a strong south wind and in a few moments more we were out of danger. Some of our Christians had narrow escapes and God has blessed the fire much to them. One of these, Mr. Chang, a Hu-nan man, I will just mention. I had been in Kih-an only a few months when he lost two children by smallpox. How I longed then that he might be saved and meet his little ones again. He soon began coming regularly but having a large business and a number of workmen, he found the Sabbath hard to keep. In the fire he was burnt out; as from our hot windows I saw his place burning I cried to God, "Anything, Lord, for Thy glory, teach him through this to keep Thy day." The next night in our meeting, with tears he confessed his sin to God, and promised to keep the Sabbath, in prayer while on his knees. Yesterday he found out a man who stole a coolie load of shoes, but being on the Sabbath he waited until to-day to investigate the matter. Old Mr. Hu, a blacksmith, moved many household effects into our back yard, feeling that here was safety, but the fire went as far as his shop and then was stayed. For quite a stretch the walls are down, but there stand his—he practically lost nothing.

One of our most earnest believers passed away this last week. He had just closed an opium den and opened a drug store, keeping the Sabbath. The native physician gave him up days before my return here. We were able to prolong his life a few days, that was all. During his sickness he was much in prayer, and was always attentive and quiet while we sang to him. We could get him out of his delirium even by singing "Jesus loves me." During the last three days he sang himself, and asked us to sing to him, "Jerusalem, my happy home—Oh! how I long for thee." His last response was, "Happy! happy!" We are lonely without him, but he is with Jesus. Jesus has called one more of His children to His heavenly fold.

Children's Corner.

A CHINESE WHEEL OF LIFE.

By Mrs. A. Ewing.

Dear boys and girls, will you travel with me
In a Chinese boat and some strange sights see?
On the Grand Canal, in the Flowery Land,
We will watch near the bank this motley band.

How yellow their skin and how black their hair!
The men wear a queue as you are aware.
Their eyes are so dark, their garments so wide,
You would hardly think they could run or stride.

The women, poor things, with tiny bound feet,
Can only hobble along the street;
And yet there are some who walk many li,*
To learn of the Christ who said "Come unto Me."

The scholars so proud and the coolie strong,
Poor beggars in rags, and bairns pass along;
On the water, junks with their noisy crew
Singing weird choruses, come into view.

Do they give one thought to our God who loves,
Through Whose grace each one of them lives and moves?
All the good they have comes from Him alone,
No! alas, they worship but wood and stone!

But hark! What sad wail now bursts on our ear?
They tell that some soul has passed away here
To a Christless grave, and those left behind,
Not knowing His love, no true comfort find.

Dear boys and girls, ye who love our Lord,
Will you pray for those who go with His Word
To the dear Chinese, whom He died to save,
And for whom His life He so freely gave?

* A li equals one-third of a mile.

The Manchus.

THE picture which we give of a Manchu lady will prove interesting at this moment. The Manchus have ruled over China for the last 350 years, and are a hardy and vigorous race. For a long time Manchuria was divided up amongst petty chieftians, who seldom for any lengthy period remained at peace with one another. Hence the people, habituated to the exercises of the field became strong and warlike. During a time when China was in the throes of a civil war, one side invoked the aid of the Manchus, and after rendering the needed aid, and seeing the weakness of the Chinese they were emboldened to seize the throne. After about thirty years' warfare they obtained dominion over the whole of China, and a great part of Mongolia. During the time they have governed China, several of the Emperors have been very able and remarkable men. Every male

Manchu above sixteen is liable to be called on for military service, and is enrolled under the standards, which he by birth belongs to. The native Manchus are a finer race physically and morally than the Chinese, and though they have subjugated the Chinese, yet the Chinese are gradually overrunning their country and bringing its customs into conformity with those of China.

Work was begun in Manchuria in 1873, and is carried on by the Presbyterian Church of Ireland, and also the United Presbyterian Church of Scotland. At the outbreak of the present troubles, there were 8,000 church members, and 20,000 adherents. The full force of the Missionaries including lady workers, was between forty and fifty. Out of this number, fifteen were fully qualified doctors. All this large and promising work has been brought to a standstill, the stations wrecked, the Missionaries have had to flee from the country, and many converts have perished.

"The Noble Army of Martyrs Praise Thee."

Missionaries and Children of the China Inland Mission who have recently lost their lives in China.

SHAN-SI PROVINCE.

NAME	FROM	STATION
1. Miss Whitchurch,	England	Hsiao-i.
2. Miss E. E Searell,	Australia	Ho-tsin.
3. Mr. Geo. McConnell,	Scotland	Ho-tsin.
4. Mrs. Geo. McConnell, One son.	Scotland	Ho-tsin.
5. Miss S. A. King,	England	Ho-tsin.
6. Miss E. Burton,	England	Ho-tsin.
7. Miss H. J. Rice,	U. S. A	Lu-ch'eng.
8. Miss M. E. Huston,	U. S. A	Lu-ch'eng.
9. Mrs. E. J. Cooper, Three children of Mr. and Mrs A R. Saunders.	Scotland	Lu-ch'eng.

CHIH-LI PROVINCE.

10. Rev Wm. Cooper,	Scotland	Shanghai
11. Mr. B. Bagnall,	England	Pao-ting Fu.
12. Mrs. B. Bagnall, One child (probably).	England	

CHEH-KIANG PROVINCE.

13. Mr. G. F. Ward,	England	Chang-shan.
14. Mrs. G. F. Ward, (nee Fuller) One child.	U. S. A	
15. Miss Thirgood,	England	Chang-shan.
16 Mr. D. B. Thompson,	England	Kü cheo.
17. Mrs. D. B. Thompson, Two children.	England	
18. Miss Sherwood,	England	Ku cheo.
19. Miss M. E. Manchester	U. S. A	Ku-cheo,
20. Miss J. E. Desmond,	U. S. A	Kü-cheo.

Total 20 Missionaries and 9 children.

Personalia.

We have received from China, either by cablegram or letter, information regarding the whereabouts of the following North-American workers who have gone out in connection with the China Inland Mission. With regard to some others, whose names we have not mentioned, we have no definite news concerning them. We trust, however, ere long to hear from Shanghai, that they, too, are in safety. Many will rejoice with us, that such a large proportion of our Missionaries have reached places of refuge, and this will encourage us to pray for those who may still be travelling.

The husbands of some of the ladies mentioned in this list are evidently remaining on at their stations and this could indicate a peaceful state of things in their districts.

AT SHANGHAI.

Miss A. M. Hancock.
Mrs. A. Biggs (nee Randall).
Miss Effie Randall.
Mr. F. H. Neale.
Miss L. A. Batty.
Miss F. L. Morris.
Miss E. Burton.
Miss L. I. Weber.
Mr. and Mrs. G. H. Duff.
Miss E. C. Forsberg.
Miss C. Muldoon.
Miss G. H. Wood.
Miss F. L. Collins.
Miss H. Bance.
Miss R. McKenzie.
Miss M. E. Standen.
Miss E. E. Hall.
Mr. B. T. Williams.
Miss C. A. Pike.
Miss I. E. Takken.
Miss G. Irvin.
Miss E. A. Ogden.
Miss I. Elofsen.
Mrs. Wm. S. Horne.
Mr. and Mrs. G. J. Marshall.
Mrs. W. Taylor.
Mrs. J. Lawson.
Mrs. J. Brock.
Mr. and Mrs. J. W. Wilcox.
Miss M. Macpherson.
Mrs. Knickerbocker.
Miss M. Macdonald.
Mrs. E. L. Bennett.
Dr. and Mrs J. A. Anderson.
Miss L. G. Albertson.
Miss K. E. Richer.
Mr. and Mrs. H. S. Ferguson.
Miss I. Robson.
Miss M. G. Waterman.
Miss M. R. Thomas.
Miss I. M. A. Ellmers.
Mr. and Mrs. R. B. Whittlesy.
Mr. H. C. Ramsay.
Mrs. B. Ririe.
Miss M. C. Worthington.
Mr. and Mrs. R. T. Moodie.
Mr. and Mrs. R. L. Evans.
Mr. A. P. Quirmbach.
Mrs. T. J. Hollander.

AT KIU-KIANG.

Mr. T. J. Hollander.
Mr. E. G. Bevis.

AT HANKOW.

Rev. D. W. Crofts.
Rev. and Mrs. A. R. Saunders.
Miss R. Palmer.
Miss E. C. Johnson.
Mr. and Mrs. F. C. Dreyer.
Miss W. Watson.

GONE TO JAPAN.

Mrs. J. M. Greene.
Miss K. B. Stayner.
Miss M. E. Johnston.

AT CHEFOO.

Miss M. A. Wood.
Miss T. W. Porter.
Miss E. E Tilley.

COMING HOME.

Mrs. C. Thomson.
Mr. J. W. Bouldin.

Tidings from the Provinces.

SHAN-SI.

[Both Mr. D. B. Thompson and Mr. George M'Connell, we fear have been cruelly murdered along with their wives and family.]

HO-TSIN, Mr. George M'Connell, writes on 26th February.—"We have had a number of opium patients, several of whom are interested in the Gospel. Lately we have seen much to cheer us. Crowds come to our Sabbath services, and our chapel is well filled. We have also been able to open three outstations, where we hold service three Sundays a month. In each of these places about fifty meet together to worship. We have doors open on all hands; what we want is workers—those who will love the people, and seek to win them to God.

The people of Ho-tsin have never before been so eager to listen; I have a service each night which usually lasts for hours. A great many city people come to it, especially business men. We have a doctor, a banker, an opium shopkeeper, and three teachers. These men come night after night to read and study the Word, and stay often as late as 9.30. Will you join us in prayer for them that they may be saved and led out—especially for a Mr. Chao, Mr. Wang, Doctor Hai, men of talent, whom one longs to see all for Jesus.

We have just had our annual gathering of Christians and enquirers. We had over one hundred and twenty guests for three days. On the first night of the gathering I gave a magic lantern display which all enjoyed very much. Next day (Sunday) we began with an early morning meeting at 7.30. Then at 10 a.m. we had Communion service. At 11 o'clock we had a big meeting, at 3 o'clock we met together again, and in the evening at 7.30 we had a testimony meeting. It was wonderful to hear so many tell how they were led to give up idols ,and serve our true God. Many spoke and told how God had kept them even in the midst of trial."

CHEH-KIANG.

Kii-cheo Fu.—Mr. D. B. Thompson, writing on 5th April, tells of busy times and of useful work. The Mission house has been enlarged and rebuilt, and two chapels have been erected—the larger, which accomodates about seventy, is intended for general work. The labour entailed and the difficulty of the task was very considerable, as all materials had to be carried by coolies for a long distance.

He tells further of a united Conference held this year, to which were invited the helpers of the Changsan district. "We had," he says, "three days of very happy meetings on the morning, afternoon, and evening of each day, ten people were examined as candidates for baptism, and all were received. Our Conference ended on Sabbath, so we all sat down at the Lord's table together to remember His death 'till He come!'"

KIANG-SI.

Nan-K'ang Fu.—Mrs. Geo. Duff writing on June 11th, says: "You will be pleased to hear that the ladies of our district official's home (the hsien yamen), have had another opportunity of hearing the Gospel. I told you of visiting them last year, and they sent us another invitation this spring, but I have been unable to go until last week, when they sent again. Sometime ago, an invitation came for us to go to dinner, and as we did not do so, they sent us a delicious dinner all ready to set on the table, and steaming hot. It was beautifully arranged; the chicken, duck and knuckle of pork, ornamented with mushrooms, vermicelli, shelled eggs (whole), lettuce, seaweed, etc., made it look just as tempting as it tasted. On being invited again last week, we went, and the ladies received and treated us most kindly and politely, making us feel quite at home. They listened well to the Gospel, and the Sao-tai-tai (magistrate's mother), asked a good many thoughtful questions. We took Dr. Wilson's picture of the Prodigal, and the story seemed to impress them all much. Two of the ladies there now, can read. so we left books and tracts for them. The wife of our official's younger brother, asked me for a copy of the book that told us of the creation and "beginning of things" as we teach it, so we will, D.V., send her a copy of Mrs. McCartie's Old Testament History. When leaving, they escorted me to my chair in a most friendly way, their servants having paid our chair men and put the gifts they had given us, under the seat; these consisted of four parcels of sweet meats, a very nice white satin fan each for my husband and myself, a perfume bag each for our boys, and silk lined jewel boxes with lock and key for the two big boys."

AN-HUEI.

Gan-King.—Mr. W. V. Gray, writing on August 2nd, says: "Many believe a great crisis is impending in China, when Allied forces begin operations. Native reports yesterday from Hankow are to the effect that native Christians were in great danger. China is in revolution and no one knows the terrible times which may come before it is all over. Be much in prayer for all the missionaries still in danger, both in their stations and travelling. Personally, I can say God is very good to me, please do not worry for me. I hope friends who have written personal letters may be patient, as travelling and changing dwelling places breaks into my time. We feel quite safe here."

Mrs. Brock writing from Ganking on July 10th, says: "At present it does not seem likely the trouble will spread to this part. The Viceroys are doing all they can to preserve peace and order and are opposed to the Boxers, and have agreed amongst themselves not to recognise the decrees of rebel usurper Prince Tuan. We are all well."

Notice.

Please address all letters for missionaries in China, until further notice, care China Inland Mission, Shanghai, China.

The rate of postage to China, is five cents for each half ounce, or fraction thereof.

We would take it as a great favour if friends to whom copies of "China's Millions" are mailed, would notify us of any change of address as early as such may take place.

Monthly Notes.

WE ARE SEEKING to advise the relatives of our Missionaries in China of any news concerning them received by cablegram or letter in order that friends at home may be possessed of the latest information in these times of serious trial. It will facilitate our doing this, if all friends who wish to hear from us in the above way, will send us at once, their full names and addresses.

We would draw special attention to the announcement upon the opposite page concerning the Prayer Meetings for the work of our Mission, held at various places, and would say that any friends, living in the locality of these meetings, will always be gladly welcomed to them. Many persons have received deep spiritual blessings while pleading with God for the needs of others, and this is specially true of those who have remembered the heathen; in addition, there is more than usual need at the present time for prayer for China. Hence we trust that many will find it possible to join our friends at the gatherings mentioned.

Several of our Missionaries have been obliged to leave China and return home. Miss Margaret King, for reasons connected with her family, has found it necessary to return to her home in Montreal, where she expects to remain until the troubles in China have quieted down, when she will hope to return to her service at Iang-cheo. Mrs. C. Thompson and her two children are now on the way home on furlough, and the same is true of Mr. and Mrs. G. J. Marshall. Mr. J. E. Boulden, we regret to say, is so seriously broken down in health, that he has found it necessary to retire from the work; he is now travelling toward England, and thus toward his home at Danville, Va. Miss J. G. Albertson is in very poor health, and we are advised that she will be obliged to return to her home in the States, as soon as she is sufficiently strengthened to undertake the long journey across the Pacific. Prayer is asked for all these friends, that God will minister to them according to their various needs.

Those who have been interested in our new Mission Home, will be glad to know that the Lord has permitted us, by His goodly gifts, to finish the renovations in the rear of the Home, and to prepare thus for our new office accomodations. These offices are now completed, and are being occupied, and we are thus furnished with an equipment in outward things, which will be exceedingly helpful to us in our service. We are very grateful to God for His kind provision for us, and for the help of the kind donors and of the efficient architect and contractor which have made our equipment possible. Will not our friends ask that our Offices and Home, may stand continually for the glory of God and for blessing to China.

Since our last issue we have received a number of cablegrams from Mr. Stevenson at Shanghai, and also a large number of letters from China, in three successive mails. These have confirmed the riots and the murders previously reported, and on the basis of these, we are obliged to make the statement that it is no doubt true that at least twenty of our workers have been called to lay down their lives for Christ, together with as many as nine children. We give a list of the names of these beloved and honoured friends, in another part of the paper, and we would ask our readers, as they look at these names, to earnestly remember the many relatives and friends who are now mourning their martyred dead. It will be noted that five of our North American workers are among the dead, namely, Mrs. G. F. Ward, Miss Rice, Miss Huston, Miss Manchester and Miss Desmond.

Our beloved workers, Rev. A. R. Saunders and his wife, have been called, in a marked way, to pass through the fiery furnace of affliction. They, with their fellow-workers, were rioted out of their stations at Ping-iao, in Shan-si, and were obliged to flee south to Hankow. While travelling, they were called upon to pass through great suffering, being robbed of their money and of their goods, and having finally to travel a long distance on foot through the hot sun, and with dangers on every hand. As a result, three of their children died, and they were left to take their sorrowing way, with only one of the precious children whom God had given to them. May God comfort these sadly afflicted hearts. Our deepest sympathy goes out to them in their sore bereavement.

We have advice that most of our Mission workers have been obliged to leave the interior of China, and to come down to Shanghai. In many cases, our friends have been rioted out of their stations, and have barely escaped with their lives. In other cases, the English and American Consuls have issued orders recalling the Missionaries, and they have been forced to retire from their stations. In still other cases, the Directors of the Mission in China have thought it advisable to send for the workers, as their position in the interior had become dangerous, and hence these also have returned to the coast. As a result of these various causes, there must be gathered at Shanghai, between four and five hundred workers of our Mission, while others are constantly arriving. Our large Mission Home there, is full to overflowing. Four houses have been rented in the city, to provide for these extra numbers, while some of the friends have gone to Japan. How long this condition of things may last, it is impossible to tell, as the disquietude in the interior gives little promise of subsiding. For the present it will be the policy of the Mission to send those persons home who are sick, as also those who are near their time of furlough, and to keep the rest of the workers in or near Shanghai until it is seen what further steps should be taken. It has been with indescribable sorrow that our Missionaries have been forced to leave their work in the interior, and it is their ardent hope that the Lord will speedily permit them to return to their stations and to resume their labours. Will not our friends join them and us in fervent prayer to this end?

CHINA'S MILLIONS

Diplomats and Missions.

HON. J. W. FORSTER,

Formerly Secretary of State in U. S., afterwards Counsellor of Chinese Government.

THERE is, in my opinion, no reason why mission work in China should be given up or relaxed on account of the recent troubles in that empire. It would take more space than I can devote to this article to show that the presence of missionaries in China had little to do with these troubles. My observation is, that the mass of the people of China do not object to their presence and work. In almost all instances the oppositions and riots against them have been stirred up by the *literati*, the office holders and the office seekers. The Chinese as a class are not fanatics in religion, and if other causes had not operated to awaken a national hostility to foreigners, the missionaries would have been left free to combat Buddhism and Taoism, and carry on their work of establishing schools and hospitals.

China stands in great need of Christianity. The teachings of Confucius, among the wisest of non-Christian philosophers, has had unlimited sway for twenty-five centuries; and this highest type of pagan ethics has produced a people the most superstitious and a government the most corrupt and inefficient. Confucianism must be pronounced a failure. The hope of this people and its government is in Christianity.

The events on the other side of the globe do not in the slightest degree release the churches of America from obeying the great command of the Master to preach the gospel to every creature. A church which is not a missionary church neglects its first and highest duty. When order shall again be restored in China, the call to the Christians of America to send the gospel into the great empire will be louder than ever.

FROM PRESIDENT JAMES B. ANGELL, LL.D.,

Minister of the United States to China, 1880-1881.

Some very exaggerated statements concerning the part which the presence of Christian missionaries has played in causing the recent disturbances in China have been made by writers who could not have been familiar with the facts or who are prejudiced against the missionaries.

The immediate provocations of the hostilities of the Chinese officials seem to have been the reform movement of the Emperor in 1898, and the aggressive policy of certain European powers. The spirit which has animated the Chinese has been predominantly anti-foreign rather than anti-Christian. A Boxer proclamation before me assails the foreign merchants, engineers, builders of telegraphs and railways as fiercely as it attacks missionaries. As there are more missionaries in the interior than foreigners of any other class, more demonstrations have been made against them than against other foreigners. But engineers and consular officers, and finally the legations have been attacked.

By their hospitals and schools the missionaries have made many friends among Chinese who have not adopted Christianity. It is the established policy of the missionaries to pursue a conciliatory course, to imbue their disciples with loyalty to the government, with a love of peace and order. It is also the policy of most of them to settle, so far as possible, all difficulties with the people or the magistrates without invoking consular or diplomatic aid. Sometimes very delicate questions arise, particularly about helping the native converts who may be falsely accused and subjected to persecutions. Undoubtedly in these and other matters, missionaries, being fallible, occasionally make mistakes. But my opinion is that missionary activities alone would not have involved foreign powers in any serious trouble with China. There is no evidence that the difficulties arising from this cause have recently been any graver than they have been for many years. But when it appeared to the Chinese that the European powers wished to seize their territory, they were led to make an indiscriminate warfare on all foreigners and on all Chinese who attached themselves to them.

FROM HON. CHARLES DENBY.

United States Minister to China from 1885 *to* 1898.

I made a study of missionary work in China. I went first to Hong Kong, then successively to Canton, Swatow, Amoy, Foochow, Ningpo. Shanghai, and up the Yangtze to Chinkiang, Nanking, Kiukiang, Wuhu, Wuchang and Han-kow. Afterwards I visited Chefoo

and the northern open port, Newchwang in Manchuria, Taku, and Tientsin and the island of Formosa. I lived at Peking, and knew that city. At each one of these places I visited and inspected every missionary station. At the schools the scholars were arrayed before me and examined. I went through the missionary hospitals. I attended synods and church services. I saw the missionaries, ladies and gentlemen in their homes. I saw them all, Catholic and Protestant, and I have the same opinion of them all. They are all doing good work: they merit all the support that philanthropy can give them. I do not stint my commendation, or halt or stammer about work that ought to be done at home instead of abroad. I make no comparisons. I unqualifiedly and in the strongest language that tongue can utter give to these men and women who are living and dying in China and in the far East my full and unadulterated commendation. . . . My doctrine is to tell, if I can, the simple truth about them, and when that is known, the caviling, the depreciation, the sneering which too often accompany comments on missionary work will disappear; and they will stand before the world, as they ought to stand, as benefactors of the people among whom their lives are spent, and forerunners of the commerce of the world.

FROM HON. GEORGE F. SEWARD,

Former Consul General and subsequently, from 1876 *to* 1880, *Minister to China.*

During my twenty years' stay in China I always congratulated myself on the fact that the missionaries were there. There were good men and able men among the merchants and officials, but it was the missionary who exhibited the foreigner in benevolent work, as having other aims than those which may justly be called selfish. The good done by missionaries in the way of education, of medical relief, and of other charities cannot be overestimated. If in China there were none other than missionary influences, the upbuilding of that great people would go forward securely —" Missionary Herald."

Should Missionaries go to China?

BY THE REV. JOHN SOUTHEY.

"THINK ye that I am come to give peace in the earth? I tell you, Nay; but rather division; for there shall be from henceforth five in one house divided, three against two, and two against three."—Luke xii. 51, 52 R. V.

The Lord Jesus knew perfectly well that the first effect of the preaching of the Gospel would not be social and family peace but strife. In some cases whole families might become Christians, and in those happy cases the family strife which He spoke of, would not be; but even those families would in all probability soon find themselves at variance with their heathen neighbors, and with the civil power; and so it would happen that while the preaching of the Gospel would be followed by peace in individual hearts, it would be followed by strife in the family and in the State. Rarely, if ever, has Christianity been planted in any country without more or less opposition on the part of people and rulers alike, so that opposition to the introduction of Christianity on the part of the rulers of China is no strange thing.

THE EARLY CHRISTIANS.

The early records of the Christian missions show they were accompanied by social, commercial and political strife. "These men do exceedingly trouble our city." Wherever the Gospel has been preached this cry has been raised, and it is a cry that we are hearing from some statesmen to-day. And as this cry from statesmen is nothing new, neither is the suffering and even the death of those who preach and of those who receive the Gospel. The flight of the Child Jesus into Egypt was followed by the massacre of the babes of Bethlehem; the mission of Jesus of Nazareth to His own people not only cost Him His own life, but caused a sword to pierce His mother's heart also; and from the death of Stephen until to-day the path of Christianity has been stained with blood. The bloody persecutions of pagan and, subsequently, of Papal Rome, the sufferings of Puritans and Covenanters, and, in later years, the history of the Church in Japan, Madagascar, Uganda, and China show that the Gospel of Jesus Christ, believed in the heart. and confessed in the life, has meant in the past and may mean to-day, awful suffering.

IS IT RIGHT?

This being so, is it wrong for the Church to send its sons and daughters to evangelize the Chinese? If it is, then it was wrong for those who in the dark ages found the clear light of Gospel truth to share their light with others; it was wrong for the first missionaries to bring the Gospel into Britain—we ought to have been left to our Druidism and savagery; it was wrong for Paul to go to Corinth, to Ephesus, to Rome; and, with all reverence be it said, it was wrong for the Lord to give His last command, " Preach the Gospel to every creature.' Missionaries are not infallible. Their methods may sometimes have lacked in wisdom, and they themselves may have lacked in tact, but for the action of the Church in sending out missionaries the Lord Himself must be responsible; the blame of it, if blame there be, must rest with Him Who commanded rather than with them who obeyed.

WHY EVANGELIZE?

The reason then, that the Lord gave for the evangelization of the world was not that there might be a slight improvement in the morals of the man or of the nation, but that, men believing in Him, might have everlasting life. The Gospel, which brings with it the gift of everlasting life, must often carry with it the sufferings, and even the death, of those who preach it and of those who receive it, and any objections to missionary work, on the ground of the sacrifices involved, must have as their basis the theory that the life that now is, is more important than the life that is to come. But this is in direct opposition to the teaching of the Lord Jesus, for again and again He impressed upon the disciples that they who loved their lives should lose them. while they who lost their lives for His sake and the Gospel's should find them.

Our Martyrs.

The six ladies here mentioned went out from America in the China Inland Mission.

	Home.	Went to China.
Miss H. J. Rice	Haydensville, Mass.	1892.
Miss J. E. Desmond	Massachusetts	1898.
Miss M. E. Manchester	Edmonton, N.Y.	1894.
Mrs. Ward, nee Fuller	Minneapolis	1894.
Miss M. E. Huston	Mobile	1896.
Mrs. John Young, nee Troyer	Abilene, Kansas	1894.

MISS H. J. RICE.

MISS Hattie J. Rice went out to China in 1892, and had thus been eight years in China. She was stationed in the Province of Shan-si, and with Miss Huston and a party of missionaries left their station about end of June, to seek safety in flight. Their journey coastward was full of suffering, and from Mr. Saunders' account on next page, it is a marvel that any of the party ever escaped to tell the tale.

As will be seen from Mr. Saunders' narrative, both Miss Rice and Miss Huston got separated from the party, and it was then they received injuries that resulted in their death.

Miss M. E. Huston came from Mobile, Alabama, and went to China in 1896. Previous to that she had worked amongst the poor, and was also in Sabbath School work. She, too, like Miss Rice, was brought to the Lord when but young, and early in life devoted herself to His service.

Miss Gates, who was with Miss Huston when she died, says: "We remained there a good many days, and then continued on our journey, but we had not gone far when Miss Huston died. She had been severely beaten, and had some terrible wounds, but she suffered very little then. She became very feverish, and asked me to call some others and have prayer with her, which we did, but none of us thought she was so near her end. She became less feverish, and fell asleep, but wakened suddenly, and Mr. Glover hearing her call, went to her and called me, saying, 'Come, Miss Gates, I think Miss Huston is passing away.' I went in and we had a little more prayer together, and soon she passed into her Master's Presence. The officials sent her body over to Hankow, and there it lies, 'Till He comes.'"

Both Miss Rice and Miss Huston were in the same station as Mr. and Mrs. E. J. Cooper and together with them fled from Shansi. Only Mr. Cooper and his little girl Edie survive out of their party. Mrs. Cooper suffered greatly from the effects of the sun, and died shortly before reaching Hankow. Her body too was sent on by the officials, and both she and Miss Huston were buried the same day. The day following little Brainerd Cooper was laid to rest beside his mother. Mr. E. J. Cooper, who must not be confounded with Rev. William Cooper, who was murdered at Pao Ting-Fu—was very ill from last accounts, and we cannot wonder at it. Our hearts bleed for our brother and all the bereaved.

MISS HUSTON.

"Of Whom the World was Not Worthy."

BY REV. ALEX. SAUNDERS.

MR. SAUNDERS, after telling of the anti-foreign feeling which existed in the city, says:—"Our street chapel inside the city was first attacked. The doors, windows, furniture and books were all piled on the street and burned. They then came to our Mission compound in the west suburb, and, after breaking down a portion of the wall, they looted the place. We took our four children from their comfortable beds, and without even dressing them we carried them to the Yamen. On arrival there we were told that the official could give us no protection, and it would be best for us to leave P'ing-iao at once for quieter parts. After some further talk it was thought best that we should go under official escort to T'ai-yuen Fu, and a start was made at daylight. In the villages we passed through en-route, the youthful recruits of the 'Boxer' society were practising their mysterious art quite openly on the streets, but we passed on without any molestation. On Thursday afternoon, the 28th of June, we got within seven miles of T'ai-yuen Fu, where we met a convert who told us that we had better not go there, as the large compound of the Sheo-yang Mission had been burned the night before, and Miss Coombs burned to death. He also told us that all the foreigners (over thirty, including children) had taken refuge in one of the houses of the English Baptist Mission occupied by the Rev. G. B. Farthing, which at that time was surrounded by several thousands of people, who were to set fire to it that night, leaving the inmates no chance for escape. The city gates were closely guarded by soldiers, to prevent the escape of either foreigners or native Christians. In the face of such facts, it would have been madness for us to go on to T'ai-yuen Fu, so we turned southward again and set our faces toward Lu-ch'eng Hsien."

ANOTHER RIOT.

The mission station at Lu-an Fu, thirteen miles distant, had been rioted the same morning, and the Missionaries there had already started for Han-kow. We asked the Magistrate at Lu-ch'eng Hsien to give us an official document entitling us to an escort from city to city, right through to Han-kow, but the same reply was given us as at P'ing-yao (that he had received orders to withdraw all protection from foreigners), and we had to start on our long journey of nearly 700 miles, through what in the past few weeks had become an enemy's country, without any escort whatever. Our party was composed of, in all fourteen persons, including six children, the youngest of the children was eighteen months, and the eldest seven and one-half years. We had to leave secretly at midnight, and we walked all night, carrying on our backs the younger of the children, and our baggage was all carried on two donkeys, one of which we never saw again after leaving Lu-ch'eng Hsien. Soon after daylight on Sunday morning we reached a village, where we hired donkeys on which the ladies and children were to ride four miles. When we had

ROBBED OF ALL,

gone about half that distance we were met by a band of nearly two hundred men, who had come out from the village just ahead of us, and who robbed us of all we had, donkey, silver, and goods, and taking even the clothes we were wearing. Most of us were left with only a pair of Chinese trousers on, the upper half of our bodies being entirely unprotected from the awful burning of the July sun. We trudged on as best we could, carrying the smaller children, the others walking, and all of us exposed to the blaze of a semi-tropical sun, all that and the two following days, through village after village, where we were subjected to the cruellest treatment, till we reached the nearest city, Chang Hsien—forty miles from Lu-ch'eng Hsien, where we hoped to get official help and protection. Although we were now almost naked, without either shoes or stockings even, the people would not believe that we had no silver secreted about us, and we were beaten most unmercifully in the hope that such treatment would bring some confession as to where the silver was secreted.

STONED.

The people of one village would follow us to the boundary of the next, stoning us, and throwing hard lumps of clay, and beating us on the back and head with sticks and bricks; and this was kept up almost incessantly from village to village for the whole of those three days. In one village Mr. E. J. Cooper was dragged to the outside of the village by a rope, and left by the roadside as dead. If we sat down anywhere to rest a little while we were stoned and beaten all the more, and the only rest that we got was under cover of darkness, when we retired to some lonely spot and slept on the hard ground outside. Even then we were disturbed once at midnight by a gang of men who came out from a village to seek us, and finding us asleep in an open field compelled us to move on. The first two days we had nothing to eat, and no one would even give us water to drink, and we were compelled to drink of any water we came to, and sometimes it was only a dirty, stagnant pool. Towards evening of the second day we were stoned into a large market town, and sitting down by the side of the main street we told the people that we could not go further till we had something to eat. They did their best to get us out of the village, but we refused to go, and at last they gave us some bread and water, and then escorted us safely out of the town. When we had gone about two miles, a man, altogether unknown to us, came up with us, and, after some conversation, he took about three dozen hard boiled eggs out of a bag he carried and gave them to us, so even at this unfriendly time in China, God raised up friends to succor us.

FOOTSORE AND WEARY.

We reached Kao-p'ing Hsien, north suburb, about noon, and being extremely hot we could walk no more on our blistered bare feet in the burning sand, so we lay down under a tree until it became cooler. About 4 p.m. we went to the Yamen followed by a howling mob that completely filled the large court-yard. After explaining the object of our visit we had a quantity of bread thrown down to us as we sat on the ground

in the court-yard, and a bucket of cold water was brought, with which to quench our thirst. I insisted that we should be properly escorted to the next city, and not to the boundary of the district, and this they promised to do, but, like most official promises in China, it was made with no intention of carrying it out. We were supplied with carts, and hurried on the same night without any rest, and we were, as before, left by our escort at the boundary. It was then about 10 p.m. on Thursday, 12th of July, and we walked on to find a quiet spot to rest for the night. Early next morning, Mr. Cooper and I went on to a village a mile distant to hire a cart, on which Miss Rice, who could walk no further, and the children, could ride. We had in our possession 700 cash, equal to about fifty cents, and leaving 200 of these cash with Mr. Jennings, we took the remaining 500 to pay for the cart. Passing

SEPARATED AND BEATEN.

through the village to the farther end, where the inn was, we were overtaken by some men; one of them gave me a sharp blow with a stick and snatched the money from us, the others drove us on with sticks out of the village, and separated us quite from the rest of the party. After we had left the party it began to rain, and Mr. Jennings with the ladies decided to move on to a little empty hut by the roadside, fifty yards distant, and there await our return with the cart. The Misses Huston and Rice said they would go more slowly, and join them as soon as possible. Just as the ladies had settled into this hut, a number of men came up, and beating them with sticks and whips drove them on through the village in the direction we had gone, and they came up with us a few miles further on. Misses Huston and Rice were now left behind, and it being impossible for us to go back to their help, we deemed it best to push on to Tseh-chow Fu, the nearest city, twenty miles off, and ask the officials there to send a cart back for them. We learned afterwards, when Miss Huston rejoined our party at Ho-nan, that Miss Rice was beaten to death by the roadside that day. Miss Huston also received very serious injuries which resulted in her death, nearly a month later just two days before we reached Han-kow.

After having thus, travelled 140 miles in the Province of Shansi, mostly on foot, with very little food and no proper rest, and our bodies exposed to the full power of the sun, we reached the Province of Honan, but from this point onwards we suffered no more at the hands of the people.

CRIMINALS.

We went direct to the Yamen to plead our cause. The Magistrate himself came out to see us; and he proved to be very anti-foreign. He stamped his feet as he spoke to me and said, "Fortunately for you an Edict has come to-day ordering that all foreigners be sent on under escort to Han-kow, and I can send you on; had you come yesterday, I would have had you all killed; now there is no need to kill you." He had the necessary document written and we were sent on by cart, but as common criminals, lodged every night, men, women and children, all together, in the common jails, with only a division of wooden bars between us and the chained criminals of China.

DEATHS.

In addition to Miss Rice, whose death I have already mentioned, four others of our party died on the way. Two of our own dear children died of fatigue and want, and were buried in Ho-nan. Mrs. Cooper and Miss Huston died in Hupeh, after terrible suffering, and their bodies were sent on to Han-kow by the officials. Mr. Cooper's baby died soon after arriving at Han-kow, from the effects of the journey.

It is a wonder to all that any of us ever reached this place, but we know that our escape has been due to the marvellous power of God on our behalf in protecting us these many days, when we were exposed to the sun, without any covering whatever, so that there was not one case of sunstroke among us, proving the promise, "The sun shall not smite thee by day." Our way, too, was opened up sometimes in almost a miraculous manner; for all of which we give God the praise.

We feel that great credit is due to the Viceroy of Hupeh-Chang-Cluh who persistently telegraphed to the Governor of Honan to give us protection, and his firm attitude doubtless went a long way toward our subsequent good treatment.

"Martyrs of Jesus."

"Slain for the Word of GOD, and for the testimony which they held."—Rev. vi. 9.

At Pao-ting Fu, on 30th June, (?)
WILLIAM COOPER.
BENJAMIN BAGNALL.
EMILY BAGNALL.

At Hiao-i, on 2nd July.
EMILY WHITCHURCH.
EDITH SEARELL.

At Tai-yuen Fu on 9th July.
WILLIAM MILLAR WILSON.
CHRISTINE WILSON.

At Ho-tsin, on 12th or 16th July.
GEORGE McCONNELL.
ISABELLA McCONNELL.
ANNIE KING.
ELIZABETH BURTON.
JOHN YOUNG.
ALICE YOUNG.

At Kiu-chau, on 21st July.
DAVID BAIRD THOMPSON.
AGNES THOMPSON.
EDITH SHERWOOD.
ETTA MANCHESTER.
JOSEPHINE DESMOND.

(Ch'ang-shan,) 21st or 22nd July.
GEORGE FREDERICK WARD.
ETTA WARD.
EMMA ANN THIRGOOD.

Near Fen-chau Fu, Shan-si, on 15th Aug.
ANTON PETER LUNDGREN.
ELSA LUNDGREN.
ANNIE ELDRED.

At Lu-ch'eng, on their way down to the Coast.
MARGARET COOPER.
HATTIE RICE.
(MISS) M. E. HUSTON.

At Soh-P'ing Fu, Shan-si, 29th June.
S. A. PERSSON.
MRS. S. A. PERSSON.
MR. O. A. LARSON.
MISS J. LUNDELL.
" J. ENGVALL.
MR. E. PETTERSON.
" G. E. KARLBERG.
" NATHANIEL CARLSON.
" HEDLUND.
" JOHANSSON.

At Sih-Cheo, Shan-si.
WILLIAM G. PEAT.
MRS. G. PEAT.
MISS DOBSON.
" E. G. HURN.

At Ta-ning, Shan-si.
MISS F. E. NATHAN.
" M. R. NATHAN.
" E. M. HEAYSMAN.

Io'h-lang, Shan-si.
MR. D. BARRATT.
" A. WOODRUFFE.

Total, 46.

"O God of Comfort."

Oh God of comfort and of love,
Speak peace to those who mourn
The loss of all Thy martyred saints
In Sinim's tumults torn.

The Father's and the Mother's tears
Thy pitying eye doth see;
Oh God of comfort and of love,
Draw saddened hearts to Thee.

The widow's and the children's grief,
Doth reach Thy throne above,
Bid them look up through blinding tears,
Into Thy face of love.

Thou Sun of Righteousness arise,
With healing in Thy wing,
Pour balm into these troubled hearts,
Till they anew can sing.

Still Thou each heart to hear the song,
Our ransomed martyrs raise,
As now they sing before Thy throne,
Victorious hymns of praise.

Answer the prayers that daily rise,
Oh God of love and peace.
Send forth Thy word, Thy blest command;
Bid all this tumult cease. E. M. EWING.

Letter from Rev. J. Stewart.

I HAVE bad news from Ku-cheo to tell—nine Missionaries killed. While we were at breakfast, the Roman Catholic priest was announced, and he said that he came over to tell us the news from Ku-cheo, which he had received through two native converts, who walked all the way, 175 miles, and arrived yesterday. He spoke English, but probably some of the minor details may not have been understood clearly by us, but this is the substance of it. It seems that robbers, or pirates had been arrested and carried before the Prefect, who beheaded three of them. This did not satisfy their captors, who demanded that all should be killed, but the official said he must first examine into their cases. This did not plesse them, and the official fled to a temple, where they pursued him and found on him a paper, stating that he belonged to the Peh Lien Kiao, (White Lily Society), and that on his giving a signal with fire, they must all come together; he also had a knife on his person. They then took him to the T'ao-tai, and asked that he be beheaded, but the T'ao-tai made obeisance to them, and begged them to excuse him, so they decapitated him and his chief clerk and his son, and three others in his yamen. His wife escaped but was stopped at the river, though not killed. As this official had been very friendly with the Missionaries, they thought there must be some political connection between them, so they went to the house of the Thompsons, where they beheaded Mrs. Thompson and child, run a bayonet through Mr. Thompson and killed two others, (I did not understand distinctly who), making five persons in Ku-cheo. Then four ladies had come from Kiang-su and were stopped at the barrier and killed, making nine foreigners in all that were killed. Then they went to the Roman Catholic place, but the priest was in the country, and I think no person was injured there, but the house was torn to pieces, as was Mr. Thompson's also. The priest returned from the country and found the city gates closed, and he was drawn up over the wall by Christians.

I do not know whether this news has reached the China Inland Mission, but think it would be well for you either to go or send this note to them. I do feel so deeply for them and the families so cruelly bereaved of their loved ones. I fear that Misses Sherwood and Manchester were among the slain.

Letter from Mr. Ward's Evangelist.

ON the 25th of the sixth moon (July 21), in the evening, I left Ch'ang-shan with Mr. Ward to escort him to K'u-cheo. We had no idea that within 15 or 16 li of the Fu city, a company of a few tens of volunteers would suddenly rush upon us! They seized Mr. Ward at once, and killed him, also an inquirer who was with us, name Man-Li-yuen was killed on the the spot with him. I was beaten and bruised all over my body, and about to be despatched, when some one or more shouted out to stop their hands, thus I was saved from death. Miss Thirgood, Mrs. Ward and baby, (scarcely nine months old), and native nurse also, left Ch'ang-shan by boat in the afternoon of the 25th of the sixth moon (July 21), for K'u-cheo, at which place they arrived on July 22, and whilst their boat was anchored outside the city gate, some *Tuan-lien*, (volunteers), came upon them and killed them all, Mrs. Ward and baby, Miss Thirgood and native nurse! I then desired to enter the city to inform Mr. Thompson of the state of things, alas! I had no idea that all the six gates of the city were fast closed and no one allowed to go in or out, and they have been shut up till this afternoon, (August 6), when I found, (what had been reported to me in the interval), that on the 25th of the sixth moon (July 21), Mr. and Mrs. Thompson and children, Miss Sherwood, Miss Manchester and Miss Desmond had all, on the same day, been massacred. The house and chapel and other premises had all been looted and destroyed. The bricks, (which are very thick and large in K'u-cheo when building good houses like the new house Mr. Thompson had just finished, after much labor and trouble), have been taken out of the new house and used to repair the city wall. The people and the local militia—both inside and outside the city everywhere, declare they will kill every Christian they can seize. Therefore (Mr. Thompson's evangelist), and all his family have not been heard from, since (July 21) up till now, (Aug. 6th). We know not if any of them are alive or dead, some say he is still in hiding inside the city somewhere, and for fear of the unbelievers every-where, dare not show himself. I don't know whether this is or not. Let me beg of all our brothers and sisters in Jesus to pray earnestly for us and for K'u-cheo, Ch'ang-shan and Kuang-shan, and all the Christians exposed in these three places to bitter persecution, that the Lord Jesus will save us; also please let these things be known to Mr. Meadows, or to our friends in Shanghai, so that they may earnestly pray the Lord Jesus to open a road for us whereby we may escape. Write an answer as quickly as possible to me.

THE three dear workers whose photos we give on this page were all killed in the Province of Cheh-Kiang, one of the coast Provinces of China, which has long been occupied by missionaries. For some time previous to the massacre of our beloved workers, there had been local troubles, and according to native accounts the magistrate and several of his underlings were also killed by these malcontents. The letters from Rev. Mr. Stuart and the native evangelist on the opposite page are indeed sad reading and we cannot do more than give in addition to these a few biographical details.

Along with our three sisters there also perished Mr. and Mrs. D. B. Thompson, Mr. G. F. Ward, Miss Thirgood and Miss Sherwood, in all eight adults, besides two children of Mr. and Mrs Thompson.

MISS MANCHESTER.

Mrs. Ward, who went out from here as Miss Fuller, was born in 1868 and had her home in Minneapolis. At nineteen she was brought to the Lord and was an exceedingly active laborer in Christian work in Minneapolis and afterward in Chicago. She was beloved everywhere for her gentle disposition and loving character. She went to China in 1894. In 1897 she was married to Mr. G. F. Ward, and they were stationed at Ch'ang-shan, in the Province of Cheh-kiang. Work there was encouraging and with two Bible women and three evangelists, was being vigorously carried on. For a "little time have I scattered thee, but in great mercies will I gather thee." With their infant, Mr. and Mrs. Ward have been carried in a fiery chariot to heaven. Mr. Ward went from England in the China Inland Mission, and had been very successful in his business. After making a competency he willingly devoted himself to the Lord's work in China.

Miss Manchester first applied to our Mission in 1893, but it was the end of 1894 ere she sailed to China. She had done much work for her Master in children's services, house to house visitation and cottage meetings. Lately our sister had been far from strong and it was not at all unlikely that ere long she would have had to come home, but God has seen fit to do otherwise, and we can only say, as was said long ago, and rest in it. "What thou knowest not now, thou shalt know hereafter." We would bespeak for all these sorrowing homes the earnest prayers of God's children.

Miss J. E. Desmond only went to China two years ago and her service has been short indeed. Miss J. E. Desmond was born and brought up a Roman Catholic. When about sixteen years old she was converted to God under the preaching of Major Whittle. For five years she attended the Northfield Seminary and then went for seven months to the Bible Institute, Chicago. For years she patiently and perseveringly faced her duty to the heathen, and as a preparation labored for two years in an Indian mission School in Dakota. Like all the other ladies who go out, she went to the Yang-cheo Training Home, for a few months, and then was appointed to the station of K'u-cheo.

We mourn for each one of these beloved fellow laborers, and pray that their death may result in more blessing to China than ever their lives could have been.

MRS. WARD.

MISS DESMOND.

Letter from the late Miss M. E. Manchester.

DEAR FRIENDS:

After waiting several days for the rain to clear away, on May 23rd, Miss S., the Bible woman and myself started for some mountains, in sight of our city, but where we had never been. We had learned the names of a few villages from the natives and directed our chair-bearers to a village called Tsing-tuen, but for some reason of their own they took us to a nearer place called Shih-liang and would take us no farther. It was about the middle of the afternoon, and we could only ask to stay at an inn in this place. The people of the inn gave us some cold rice and poor vegetables for our dinner, but soon told us they could not keep us for the night; however, after much talking they consented to our staying. They gave us a small room with three beds made of boards laid on benches and covered with straw; we were very thankful for these and we had our own bedding, so we got along nicely. We boarded for about a week at this inn, each day going out to near villages preaching and selling books. The people gradually became less afraid of us at the inn, but still treated us very distantly, and did not care to give us much of any food. But the dear Lord opened our way very lovingly in the different villages, and some were always friendly enough to receive us into their houses and then we soon had a crowd about us who had never heard the word of life The Lord also provided for our physical needs, as some one was always willing to give us something to eat.

One very hot day we walked to a large village where we found a nice cool place built over a stream, with benches to sit on and a roof over it; we were glad of the rest and soon the place was filled with people. Among some of the first was a man who told all the people we were very good, and that our doctrine was good, he had heard it, and he suggested that they all buy books who could read, so in a little while our books were nearly all gone. This man had evidently heard the gospel in our city. He invited us to come to his house up in the mountains about six miles from this place, but we had not time to go this trip, as there were many other villages we had planned to visit; but we hope to go another year.

A very nice lady came and listened so well to the gospel and then insisted on our going to her house to drink tea, which we were glad to do. The people took us to the best inn in the place, where we had dinner, a crowd about us watching us eat and asking questions. Several gave us hearty invitations to come again.

On Sunday we went out under some shady trees and sat on a stone wall away from the people, where we had a nice little time of reading and prayer, the dear Lord being very precious and real to us. On May 30th we left Shih-liang and walked five miles to Tsing-tuen, the place we had formerly planned to go; here the Lord had answered our prayers and prepared the way. There was only one inn and we would not stay there, but just as we were wondering where we could go, a man came in to buy something, and said, "O, come to my house and stay, it is much cleaner than this and better." So we followed him and soon were met by his wife who was very kind also, and they soon made tea, etc., for us, and showed us a large place upstairs, where was plenty of clean straw, on which we prepared a nice place to sleep. It was all God's goodness in opening the way, as not another family in the whole village would ask us into their houses; they were all so much afraid, and we had to stand in the street or sit on stones trying to tell them the Gospel while their dogs barked at us. We remained there a few days, visiting about, and from there got up into a high range of mountains, visiting villages on the way. Many of these people were much afraid as they thought we had come to take the silver and gold from their mountains—they think we can do it by magic. We enjoyed the beautiful mountain scenery very much, and thank God for all the open doors. Will you pray God to bless the seed sown in weakness for Him and the books sold? We hope to visit these places another year. One woman and a young man have walked in every Sunday since we visited them, a distance of 20 li. We cannot say they are saved, but hope they may be in the end.

Prayer for Native Christians.

ALMIGHTY God, Father of spirits, to whom the lives of all the saints are precious, look in mercy, we beseech Thee, upon the persecuted churches of China. Far beyond the bounds of our understanding they are in need of Thee. Beside many rivers and in unknown cities stand the Chinese Christians, crying unto Thee for deliverance. In their desolate homes they mourn the martyr dead. Out of their sight have gone unnumbered thousands of humble men, and patient women and helpless children, passing by the gates of anguish to the land of life. The dead and the living have fought the good fight of faith, laid hold on life eternal, and witnessed a good confession. Some from their labors rest, whose memory we hold in love forever. Others tremble now in the face of fearful danger, guarding still their faith above all earthly treasures. Keep them, O Lord, from harm of body, if it be Thy will. Guard them from the violence of their enemies, and suffer them not to deny Thee. Give them clear vision of their Great Captain, Jesus Christ, and show them the glorious army of the saints triumphant. Unto Thee, good Shepherd of the scattered sheep, we commend all who have wandered. Gather them again, comfort and establish them in peace, and restore unto them the joy of Thy salvation. Quicken the conscience of the nations, that they may see their duty to China. May righteousness prevail, with all wisdom; prudence, but not greed; justice, but not revenge. Thy Kingdom come, Thy will be done. And unto Thee, King of Kings, with all thy servants that love to behold Thy gracious government, we give praise and adoration, now and always. Amen.

Selected.

DETAILS which have come to hand here show that 93 Protestant missionaries, of whom 28 were men, 40 women, and 25 children, have been murdered in the province of Chi-li, Shan-tung, Shan-si, Ho-nan, and Che-kiang, while little hope is entertained of the safety of 78 adults and 17 children who are returned as missing. The Roman Catholic missions have also suffered. It is known that five Bishops, 28 priests, and two sisters belonging to that communion have been killed, while 20 others are reported to have been murdered in Shan-si, aud Shen-si During July from 15,000 to 20,000 native converts were massacred in the northern provinces. *London Times Correspondent.*

In Tai-yuen the capital of Shansi, the notorious anti-Foreign Governor Yu Hsien, invited all the missionaries into has yamen, and some 33 Protestant Missionaries, and a number of Roman Catholic Priests, were ruthlessly murdered by his orders. In the north of the Province many of our friends are yet to be heard of, and for some of them we fear the worst. Out of the total of 91 China Inland missionaries in that province alone, when the trouble began 36 have escaped to the coast, 38 have been murdered, and 17 are still unaccounted for. Other missions have also suffered very severely, the American Board, the English Baptist Mission, and the Sheo-yang Mission having lost nearly all their Shansi Workers.

The Province of Honan too, has suffered greatly, all the Missionaries both of our own and the Canadian Presbyterian Missions having had to flee. Happily, there, no lives have been lost, all the Missionaries having reached the coast after spending days in hiding under exceedingly trying conditions. Chili has also been denuded of Missionaries, except those present in Peking and Tientsin.

MRS. J. YOUNG.

SHANGHAI—Telegram:

Mr. J. Young, Mrs. Young murdered July 16th; with Mr. G. McConnell party."

Such was the brief telegram which announced to us the loss of two more dear workers, one of whom, as Miss Troyer, went out from Toronto in 1896. Both she and Miss Huston went out in the same party. Before going to China she was living in Milford, Nebraska, and in her application to the Mission, she said, "I want to be found in the battle when He comes, and I want to be an instrument in the hands of God in saving souls from death."

As the Christian's reward for faithfulness, she also said, there were five crowns—Phil. 4:1; 2 Tim. 4:8; James 1:12; 1 Pet. 5:4; 1 Cor. 9:24, 25. Our sister has now gone to her reward and to get these crowns.

From Shansi Province there have now fallen thirty-eight missionaries of our mission alone. The following cablegram tells of more belonging to other Societies:

"Reliable educated native has brought news from Shansi: Pigott party arrested Sheo-yang; driven on foot in chains to T'ai-yuen Fu; shared fate other missionaries. Mission houses, T'ai-yuen Fu, burned, except Farthing's. Missionaries fled there 29th June; escorted Ya-men 9th July; promised safety, immediately massacred; altogether 33 Protesants:—Pigott (3), Duval, Robinson, Attwaters (2), Stokes (2), Simpsons (2), Lovetts (3), Coombs, Beynon (4), Wilsons (3), Farthings (5) Whitehouse (2), and four others. Hoddle, Underwood and Stewart have not been mentioned. Also 10 Catholic priests: others not known. Probable total, 51 foreigners, besides many natives. Hsin-cheo, 6 persons escaped mountains, horseback, probably Dixons, McCurrachs, Renaut, Eannals; fate unknown."

How We Escaped.

The marvellous escape of Misses Engstrom, Petterson, and Anderson.

WE give some extracts from the account sent us, of the marvellous journey and escape of three ladies of our Mission from the Province of Honan to Shanghai. We hope that the full account, along with some others, will be issued in book form. After telling of their having had to flee, it says:

"We reached Siang-hsien late in the evening of the fourth day after we left Ho-shan, and although we had a curtain before our cart the people recognized us as foreigners, and called out, 'Kill the Foreigners.' We had rather a bad time at the inn there, as the people crowded round us in great numbers, and we had difficulty in getting a cart, so we sent for Mr. Bird, a missionary who had remained on at his station, and he came and talked to them in the court-yard and got us a cart. When we got on our cart the people pulled us, some one way and some another, and if it had not been for Mr. Bird, we would scarcely have got away. Then we travelled on quietly for two days, but on the third day after we left Siang-hsien, July 11th, a band of robbers attacked us about nine o'clock in the morning. First, several men came running after us, saying that they were sent from the official to stop us; then in a minute or so, one or two hundred people

THREATENED WITH DEATH.

gathered round us. These men commanded us to get down, and they soon robbed us of all that we had, even to some of our clothing, our hats, Bibles, handkerchiefs, etc. They had swords and pistols and used us very roughly. Then they took us back to the robbers' village and we had to stand on benches and let them look at us. Presently two kind men in the village came forward and commanded the people to let us go, and we went on for one mile towards Cheo-kia-k'eo, when we were stopped again and two of the same robbers came and commanded us to tell the people that the horses in the carts were theirs. We refused to do so, and they said that they would take off our heads, but we told them over and over again that we were not afraid to die, and one of the robbers ordered Miss Petterson to kneel down and have her head taken off. She smiled, put her hand on the shoulder of one of the robbers and looking up into his face, said, 'Yes, we are not afraid to die, but let us speak a few words to the men who are escorting us first.' Then the two robbers looked at one another, smiled and went away without touching us. One of them said, 'You cannot die because you are devils.' Then the crowd had us sit down under a tree, to have a little rest, after which they asked us to sing a hymn, and we sang 'Jesus loves me.' They had heard that foreigners had some kind of a telescope, and thinking we had one hid upon our persons, they tried to get us into a house, so that they might search us, but we had sent our servants to the official of the village and he arrived just then and commanded the people to disperse at once. Just before he arrived,

A KIND CHINAMAN.

Miss Petterson fainted away. We begged the people for a little water, and after considering a little, they brought some for her to drink and for us to bathe her head, and she revived somewhat, but lost her voice for the whole day. We had to carry her to the cart and the official took us back, the second time, to the robbers' village and we stayed in an inn, where the landlord was very kind to us. He gave us food and tea and a bed for Miss Petterson, while we

BRAVERY OF A CHRISTIAN.

had mats on the floor. After this a man, who had been a Christian for but one month, came and stood up for us and hired a small boat to take us down to the town of Cheo-kia-k'eo; so, after we had rested for awhile, our servant took Miss Petterson on his back and carried her down to the boat and we got away a few miles, but the people were continually stopping us and the boatmen would not take us any further, so, for the third time, we turned to go back to the robbers' village. We were alone for a while, so we prayed to God to guide and deliver us, and a short time afterwards two Christian men appeared. They had heard about us and had come to help us and to take us to their village, but the inn-keeper would not let us go unless they gave him 1,000 cash. They had brought this amount with them, so gave it to him and he let us go. They had also brought some bread in their sleeves, so we had food by the way. When we

HIDDEN BY CHRISTIANS.

reached the home of one of these Christians, his wife, who was not a Christian woman, cried out that she would not have us there, so after staying but a few minutes they took us to the home of another Christian, where the people were very kind, but we could not stay in this village because the first woman had cried out so against us that all the villagers knew we were there. The same night these two Christians took us to another village, eight miles away, and nearer to the town of Cheo-kia-k'eo. They took us to a Christian family and gave the woman 200 cash and told her to take care of us and that if there was anything more to pay they would give it to her when they came back, so they left us there. After a little a relative of this woman came to her and told her that it would be dangerous to hide us, so they took us to another house, where they kept us till daylight, but were afraid to have us any longer, and they took us to still another house, where the woman hid us in a bundle of straw. We stayed there for one day and the woman was very kind. She gave us food, washed our clothes and showed us true Christian love. Her son and daughter, however, were very much afraid of our being there and their mother dared not keep us any longer, so we went back to the first house to which we had been taken and they hid us under the bedstead

PEOPLE RAGING.

all that Sunday. The people were

raging, and wanted to see us, but the woman told them that we were not in in the house. Several women came into the house and looked in a small box and everywhere but under the bed for us. and so did not find us. There were forty or fifty men outside trying to pull down the house, but they could not, and they said they would get more men and come back in the night and pull down the house and kill the foreign devils, so the Christians took us that night to the home of a heathen man who was willing to have us. Shortly after this a Mr. Iang, a member of the Cheo-kia-k'eo church, who had been acting as watchman for Mr. Shearer up to the time of the riot, and had just returned, came to us and told us he would have no rest until we were safely in Shanghai. That night he took us to the river to get us to T'ai-ho Hsien, twenty-six miles distant, the two heathen men escorting us. When he

SEPARATED.

had hired a boat for us he discovered that he had not money enough to buy food for us on the journey, so he went back to get his wife to make some bread for us, telling the boatmen to take us on to another place where he would meet us with it, but after he had gone a little while, the boatmen would not take us, and we had to ford the stream and go back to Mr. Iang's village. It was almost daylight, and the people discovered us as we were coming into the village, so these two heathen men took us and hid us separately in the maize field, and the people became very angry because they could not find us. We felt worse then than at any time, because we were separated, and it seemed as if the Lord had forsaken us. It was indeed a time of darkness, and we cried unto God, and in about an hour's time Mr. Iang returned and took Miss Engstrom out to the crowd and asked her to speak to the people. She told them we were there because we loved them, and were seeking to help them, and that the people who had assisted us in the village had only done their duty by helping us when we were in trouble. and she asked them if they would not like someone to help them if they were in great trouble. After she had talked to them for a while they became quite quiet, and did not touch her."

After this the officials escorted them on from place to place. Many days they had to walk twenty to thirty miles, finally reaching T'ai-ho, where Rev. Mr. Malcolm warmly welcomed them, and there the officials provided boats all the way to Chin-kiang. In crossing the lake they were shipwrecked.

SHIPWRECKED.

"When about one day from the lake, which we had to cross, a terrific hurricane came suddenly upon us, as we were resting at the shore, taking our dinner. The boat was overturned and wrecked, but we were not seriously hurt, though bruised and very wet. One of the soldiers, who was of our escort, took us to an inn in the village and went on to see the official of the village, who got us a boat to go on to the next town. In the village many of the houses were blown down, and the inn where we stayed was partially destroyed. When we reached the lake, we heard that thirty-two boats had been wrecked and the people drowned. All the persecution which we had undergone from the people was comparatively easy to bear for the Lord's sake, but this experience was very difficult to understand, and we felt that we could not go through any more. Each day for three days after the hurricane we had been watching the clouds gather for another storm, and all the way along the natives were preparing for it; but in answer to our prayers the Lord caused it to pass by, and although it rained, the storm did not come upon us."

"When we got to the grand canal, we had not enough money to bring us down to Shanghai, and, as we had decided to take the steamer, we could not ask the official to give us the money for that, although the Mandarins had paid for the boats all the way down, so we asked the Mandarin to provide the necessary money for us, and we would return it to him afterwards, and he gave half, and the Christians gave the other half. The Christians at Ts'ing-kiang-pu were very kind to us, and brought us food, chicken, and everything we needed, and saw us to the steamer. Praise the Lord, we are here all safe, and we do thank Him for His wondrous care of us. We arrived in Shanghai on August 6th. As we journeyed, the Lord gave us the two texts, 'All power is given unto Me in Heaven and in earth . . . . Lo, I am with you alway, even unto the end of the world,' and, 'The Lord is upon many waters;' and our souls rested on them. At first when we had a little money, which we were afraid was insufficient to bring us down, we worried about it, but when we lost it all we just rested in the Lord, and He supplied our every need."

TRAVELLING CART WITH LADY MISSIONARIES.

Monthly Notes.

AS WE INTEND from time to time printing a list of places where prayer meetings are held on behalf of the China Inland Mission, we should be glad to have particulars of place and hour of meeting from friends conducting such.

We have a very interesting set of Lantern slides, dealing with China, and we would be very glad to make arrangements to lecture on these. There would be a small charge to cover the cost of Lantern, etc. During the coming winter months, we trust many friends in Toronto and vicinity, will avail themselves of this offer.

There has reached our hands, an early copy of Mr. John R. Mott's new book, "The Evangelization of the World." For those who wish to remain indifferent to the world's need, and our Lord's last command, this is a book to leave unread; but to anyone who desires to see the world something as God sees it, and to do the will of Christ concerning it, we would urge them to buy the book and read it word for word. Mr. Mott has gathered together, a strong array of facts, both from Scripture and from missionary experience, and he writes tersely and trenchantly, and with the ardour of one deeply convicted and strongly moved. If we mistake not, this book has a mission appointed of God, and we trust that its influence will affect many lives. The volume may be obtained from the Student Volunteer Office, Bancroft Buildings, New York City.

Since our last issue, a number of our Missionaries have reached the States or Canada, from China. These include Mrs. George Thomson, Mr. and Mrs. George Marshall, Miss L. G. Albertson, and Dr. A. G. Rennison. The first three friends are home on furlough; but we regret to say that the last two friends have been obliged to return on account of failure in health, with little prospect of being able to go back to their much loved work. We have to add that Mr. J. W. Bouldin also has been obliged to return from the work on account of ill health, and is travelling homeward by way of England. These are heavy losses to our service. May God soon fill up our broken ranks!

The sad news recently reached us of the falling asleep of Mrs. Wallace, the beloved wife of the Rev. Robert Wallace, of Belleville, Ont., an esteemed member of our Council. Mrs. Wallace had been in indifferent health for some time, and had been at the Battle Creek Sanitarium, seeking improvement in her physical condition. She was not seriously ill, however, and no one anticipated any serious outcome of her sickness, even after she returned home with a heavy cold settled upon her. But the cold grew worse, and other complications developed, and in spite of all professional skill could do, she passed away on Sabbath morning, Sept. 23rd. Her last expression of heart-longing, was the text, "They shall see His face;" and her desire was realized. But the blow of her loss fell heavily upon those who were left, and upon many outside the circle of her home; for her Christlike life and ministry had endeared her to may hearts. We trust that God our Father, will abundantly comfort those who mourn, and especially our beloved brother, Mr. Wallace.

Mr. Taylor remains at Davos Dorf, Switzerland, and is being benefitted by the rest he is obtaining. His recovery, however, is slow, and so far as we can judge from letters received, is, up to the present only partial and not radical. The heavy strain of sorrow he has had to bear on account of the difficulties in China, has told against, and has retarded improvement. It is a joy to say however, that the peace which has so long guarded his heart, remains unbroken, and that, in spite of physical weakness and spiritual suffering, his heart rests itself constantly and sweetly in the unalterable faithfulness of God. Mr. Taylor said recently, concerning himself as related to the troubles in China: "I cannot think much; I can hardly pray; but I can trust." What a blessed testimony! Will not our friends continue their ministry of intercession in behalf of our beloved brother, that the name of the Lord may be more and more glorified in Him.

The news from China, since we last went to press, has been of a mixed kind, some joyful and some sad. We have been told, on the one hand, of the escape of the greater part of our Missionaries to places of safety, such as Hankow, Kiukiang and Shanghai; but advices have been received, on the other hand, of individuals who have suffered greatly at the hands of mobs, the loss of all worldly possessions being the least part of their sorrow. Besides this, the cable has reported to us, the loss by martyrdom of a number more of the Mission workers, two of our beloved North American Missionaries being among these. All of these last were in the Province of Shan-si, where the Governor was violently hostile to foreigners and Christians, and who evidently used his utmost power, during the height of the Boxer movement, to exterminate every Missionary in his district. By the permitted will of God, he was allowed to perform almost to the full, his terrible purposes, so that many American Board Missionaries, and not a few workers from other Societies, and a still larger number of our own Missionaries, have been called upon to lay down their lives for Christ. We learn of the probable escape of the southern Chih-li workers, it being reported that they are held for ransom; but from Shan-si, we have now heard of as many as thirty-eight who have died, and we fear that other deaths are yet to be reported to us. This lengthens out the long total of our martyred dead to forty-six adults and fifteen children. What a joy to our Father and our Christ to have these precious lives with Him in the glory. But what a loss to us and to China!

There are gathered together now at Shanghai, from the membership of our own Mission, between five and six hundred Missionaries, and the conditions thus created have seemed to present the opportune occasion for the holding of a Mission Conference. Mr. Taylor, therefore, has requested Mr. Sloan, the Secretary of the Mission in England, to proceed immediately to China, and to take with him some brother in the Lord who may join with him in the ministry of the Word in the Conference. Mr. Taylor has also asked us to secure, if possible, some one to go forth from here for a like purpose, and we are hoping to bring this to pass. It gives us great joy to think of such a Conference being held, for in addition to the usual good which may be looked for from such a gathering, we cannot but hope that it will be a special means in God's hands, as united prayer is offered, of re-opening China, and, as fresh spiritual blessings are obtained, of hastening the final evangelization of that land. Will not our friends pray very earnestly that the Conference may be under the guiding control of the Spirit, and that it may result in great blessing.

Shipments.

Friends in Canada desiring to make shipments to our Missionaries in China before Christmas will please send their parcels to the Office of the Mission, 507 Church St., Toronto, on or before Nov. 1st.

We expect to make a shipment from St. Paul to Shanghai in November, and friends in the United States desiring to send boxes to our Missionaries at this time will please write us for particulars.

CHINA'S MILLIONS

The Outlook in China.

BY MR. H. W. FROST.

THE outlook in China, from every human standpoint, is about as dark as it could be. Over all Missions in that land, there hangs the heavy cloud of loss and sorrow, and around them is the gloom of disappointed hopes and ever-deepening perplexities. Upon the work which was being abundantly prospered, there has suddenly fallen a storm of heavy adversity. Nearly one hundred and fifty Protestant Missionaries have suddenly been cut off from life and service, and their places stand vacant. Scores of other Missionaries have passed through indescribable sufferings, and not a few of these are left with their lives so much broken and undone that they will never be able to resume their service. One hundred or more native pastors, evangelists and Bible-women, the leaders of the Native Church in China, have been killed, and thousands of other native Christians have also been called to pass through death. There is not now an interior station which has a resident Missionary, all the workers having been forced to come into treaty ports. At many of these deserted stations such riots have taken place as have resulted in the utter destruction of churches, chapels, hospitals, dispensaries and mission-houses. If the Missionaries who remain, could return to the interior to-morrow, the spectacle which would meet them in many parts, would be heart-rending, and in not a few places it would be clear that the work would have to be built up again from its foundation. Moreover, there is no prospect that the Missionaries will be allowed to re-enter the country for months to come, and some say—years to come. Prejudice against their doing so is stronger than ever, and this exists now, in this increased form, not only on the part of the Chinese, but also on the part of foreign diplomats, ambassadors and consuls. Added to this, there is the possibility that life in the interior, from henceforth, will be more insecure than ever before. No less an authority upon things Chinese than Sir Robert Hart, is responsible for the declaration that the Boxer Movement is only at its beginning, that it is destined to increase in numbers and in intensity of hate against all foreigners, and that it is only a matter of time, unless it is counteracted in some effective way, when it will burst forth once more into more extensive and destructive violence than ever. Even if this prophecy should prove false, it is certain that the Missionaries, when they at last return to their work, will meet more bitter prejudice and opposition against themselves and their message, than in all the past, for it is beyond doubt that the victories of the Allied Armies, which have been sown, not only in the blood of war ,but also often, in pillage, rapine and murder, will have to be reaped for years to come in the fear and hatred of the Chinese, and in the tears and heartbreak of the Missionaries. In truth, from every human standpoint, the outlook is one of gloom.

It is to be remembered, however, that the human outlook is not necessarily the divine. It was when darkness brooded over the deep in the first morn of creation, that God said:—"Let there be light!" It was when the gloom of apostasy had settled over the Church at large, that God let the light of the Reformation break over the peoples of the earth. In things natural and in things supernatural, it seems to be one of God's established principles to bring forth light when everything is most dark. And God has not left Himself without witness, even in these last terrible months of suffering and death, of His power to work in China after such a manner. While the Lord has called over one hundred Missionaries to lay down their lives for Him, He has preserved the lives, when they were face to face with equal dangers, of many hundreds more; while he has permitted some

hundreds of native Christians to pass through death, He has brought out thousands of others, who were threatened by death, into a place of life. The work in China has been, for the present, overwhelmed, but it has not been overcome; it has been cast down, but it has not been destroyed. There stand ready at this present hour, hundreds of Missionaries, who, having suffered much, are prepared to suffer more, and who wait in eager expectation, in spite of all the danger before them, for the time when they will be able to re-enter the land and resume their service. Thousands of native Christians, also, though they have experienced even fiercer persecution than the Missionaries, are at this very hour testifying faithfully to the grace which has saved and which keeps them; and these loyal ones—of whom the world is not worthy—press forward toward the future, with no thought of denying the faith or faltering in their service for Christ. Here, then, is the ground work of divine possibilities, the promise of God's purposes; for it is with these "children of light" that God may yet turn darkness into light. From the divine standpoint, therefore, the prospect is as bright as the person and promises of God.

But whatever the outlook in China may seem to be, Missions and Missionaries cannot be affected by outward circumstances, either of darkness or light. Whether we see and understand the future or not, those who love the Lord and who seek to be obedient to Him, must press forward upon their course of service. The commandment of Jesus Christ to preach the Gospel to every creature, will never be abrogated as long as the Church is on earth and sinners remain in need of salvation. In its final issue, therefore, it is not a question of prosperity or adversity, of easement or pain, of life or death; it is a question of knowing the will of God and of doing it, whatever the present result or cost. Moreover this is not simply theory, but it is the attitude which the Missionary Societies working in China have taken, and in which they stand. The Church Missionary Society, face to face with its past losses and martyrdoms in China, have given forth their pronouncement that they have no thought of faltering or of falling back; the American Board of Commissioners for Foreign Missions, in spite of the fact that their Shan-si Mission in China has been obliterated, declare that they purpose to re-enter the field as soon as possible, in order to renew their service over the very graves of those who have fallen; the American Presbyterian Board, though it has lost some of the choicest of its workers in China, instead of having any thought of abandoning their work there, consider that their losses are a claim upon them for more energetic service than ever, and hence they are calling upon the American Presbyterian Churches for a great forward movement. Other leading Missionary Societies have made similar declarations, and stand ready at the earliest opportunity, to press forward into the work in China with renewed and redoubled vigour. And as for ourselves, of the China Inland Mission, who have lost by martyrdom of Missionaries more heavily than any other Missionary Society in China, and have had many stations literally annihilated—the Christians, the chapels and the mission-homes going down in one common ruin—we do solemnly take the place that these things must not and will not move us, and that, in the face of them and because of them, we again dedicate ourselves to God for a new service in behalf of China's millions. To this end the Mission is keeping as many Missionaries as possible at Shanghai, and is waiting there upon God, day by day, that the closed doors may be swung back, and that the Missionaries may be given, once more, the privilege and joy of passing through them and joining the native Christians in their service for the unsaved. To this end, also, the Mission is preparing to hold a Conference at Shanghai among the Missionaries for the deepening of the spiritual life, that its workers may be prepared by God for their renewed service, whenever it shall please Him to make this possible. To this end, also, the Mission calls for men and women to take the place of those beloved workers who have laid down their lives for Christ, and for others to follow and to press forward into the unoccupied places beyond. If through the terrible experiences of the past months Christians at large, including all those who are responsible in any degree for missionary service in China, may become a more self-sacrificing, prayerful and trusting people, we cannot help but believe that God's object in recent events will have been obtained, and that He will be able to fulfil His purposes through the Church in behalf of the Christless Chinese. It is not a question of the past of loss and sorrow, it is not even a question of the present of difficulty and perplexity; it is the question of our relationship to the Jehovah-God, and thus of His relationship to us. The attitude of self-effacement and Christ-enthronement will be God's opportunity of fulfilling His purposes, whatever they may be, and of thus manifesting His glory to China. Whether, therefore, the prospect to our dim vision be bright or dark, in unison with God, we shall be able to finish our course with joy. Meanwhile, this is our word of cheer and comfort: "I form the light, and create darkness"; "Yea the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee"; "He knoweth what is in the darkness, and the light dwelleth with Him."

"In Perils of the Heathen."

The wonderful deliverance from death of Mr. A. Argento in Province of Honan.

THERE had been rumours in my station of Kuang-cheo, in the Province of Honan, but they had not alarmed me at all. On Sunday morning, July 8th, one of the Christians, a boy about sixteen years of age, told me that people were saying on the street that they would come either that day or the following, and pull the house down, and kill me and all the Christians. I told him not to be afraid about that. "Let them say what they will."

Half an hour before the time of the evening meeting, I was choosing the hymns, when I heard a great crowd of people rush into the premises, making a great noise. I came quickly out of my study to see what was going on, and I saw the Guest Hall crammed with people. They called out that they wanted me to preach to them, but having heard that they had come on purpose to make trouble, I went back to my study to fetch a card and try to go to the official, but people with knives in their hands were keeping the door, and I could not get out. The street was packed from one end to the other, and the house surrounded.

COURTYARD OF CHINESE INN IN NORTH CHINA.

I shouted to the servant to bring some benches to the guest hall for the people to sit on. They were still coming in in great numbers, so I stood between the table and the wall, and tried to preach to them a little. I had only said a few words, when I was told it was useless to preach, for the motive in coming was not to listen to the Gospel, but to kill me on account of my being a bewitcher. I tried to explain to them that that was nonsense, we only having come with the Gospel of peace.

Seeing that they would not listen to my words, but rather became more rowdy, and noticing that some of the rioters surrounded me, I invited one of them, as if he were a friend, just to tell the people to be quiet, and to explain to them that we were their best friends and had come to do them good. So this man climbed on to the table, and with great gesticulations, at the pitch of his voice tried to quiet them, explaining what I had told him; but he had only spoken a moment or two, when he was told to get down, and the people rushing towards the table tried to crush me between it and the wall. Then I asked some men that were standing at my right hand, to resist the pushing of the table. They did so for a little while, but seeing it was unsuccessful, exhorted me to go to the back part of the house. I did not do so, feeling that there was no way of escape there.

SET FIRE TO.

All of a sudden, one of the ringleaders, coiling up his queue on his head, and pulling up his sleeve, grasped hold of my queue, and tried to smite me on the breast. Some others took hold of my gown, inflicting blows, and striking at me on every side, and trying to pull me outside on to the street. Suddenly, some one gave a blow to the lamp, which fell and broke, and we were left in darkness. I at once made an effort, got my queue out of their grasp by a sudden pull and loosing my gown, left it with them. I threw myself on the ground to be out of reach of their hands, and placing myself in a corner, crouched down into as little space as possible. Having thus freed myself from their hands, they thought I had run away, and began to smash the door, screens and benches, and all they found in the Guest Hall. One of the screens falling under their blows, partly covered me. Nearly everything in the Hall having been destroyed, they then made a rush for the front upstair rooms, and I availed myself of the interval to crawl underneath the table, where I was less cramped, and should be seen less easily. It was not possible to get out for the crowds surrounding the house. After they had finished in the front upstairs rooms, down they came again, and made a rush for the back. From under the table where I was, I could see the work of destruction going on. After having looted or destroyed what was to be found at the back, and in my study, they wanted a light

to hunt after valuables. They found some straw and dipped it in kerosene, and made a torch of it. As soon as they had the light, they began dividing the spoil, and when they could find no more, they spoke of setting the house and debris on fire. So they set to work, got together a pile of wood, and poured kerosene on it. The torch was burning out, but one man lifted it up from the ground, and was bringing it towards the pile of wood, when he saw a chair near the table, and came over to take it away. The light discovered me, and with a rush they got hold of me and dragged me from under the table, and on to the pile of wood. Others took up the benches and knocked me with them.

Some of the neighbors fearing that if they burnt the house their own would be caught on fire, would not let them burn it, saying, 'The house is only rented, and does not belong to him.' Then the rioters said, 'Well, never mind, we will not burn the house, we will only burn him,' and saying this they poured kerosene on my clothes and set them on fire. Friendly neighbors, however, quenched the flames, tearing off the burning part of the garment, whilst others were dragging me away by the queue to save me. I was lying with my face to the ground. The rioters seeing these neighbors wanted to save me, got hold of a pole and began to strike me on the head and all over my body. I tried to protect my head with my hands, but had not reached the doorstep when a very heavy blow inflicted on my head, caused me to lose consciousness. I committed my soul into God's keeping, and knew nothing further

UNCONSCIOUS FOR TWO DAYS.

I remained unconscious for two days, and when I reopened my eyes, on the morning of Wednesday, July 11th, I found myself on the platform, in the chapel, lying on a native bed, soaked with blood and my head still bleeding. The Christians told me that some of the rioters dragged me on to the street and wanted to cut off my head, but others opposed this, saying "That is no use, when he is dead already." Afterwards, on the same night, the mandarin came, and seeing me lying on the public street, ordered his underlings to carry me inside and put me on a bed. No bed was to be found, so they left me on some unbroken boards of the platform. Some of the Christians, by turns, had watched me during the nights.

After I became conscious, I was terribly thirsty and feverish. The Christians brought me food, but I could not eat anything; I only drank, and drank all the water they brought me. Some of the gentry discovering that I had regained consciousness, spread it abroad, wanting the rioters to come back and cut off my head. When the mandarin knew this, fearing that I should die in Kuang-cheo, and be held responsible for all that had happened, he decided to send me away to Cheo-kai-k'eo, 140 miles north, thinking that I should certainly die on the road and so he be freed from blame, and would be reported as having helped my escape to where I could obtain medical treatment. The gentry having heard that the mandarin was friendly inclined towards me, presented him with a petition, and threatened to murder him if he allowed me to leave Kuang-cheo, either dead or alive. From that moment they placed armed men at the gates to guard them.

FLIGHT.

In the evening the mandarin visited me, and suggested as a safe plan to get me outside the city that I should be carried along in a coffin. But I feared that I should die for want of sufficient air, or that the soldiers and bearers would bury me alive or throw the coffin into the river, and would not consent although the mandarin promised to put breathing holes in the coffin. I said I would rather die in the chapel, and some of the Christians suggested to him to put me on a bamboo stretcher with an awning to protect me from the sun.

About midnight, eight bearers brought it, and the mandarin came himself, with an escort of fifty footmen, twenty horsemen, all armed, and some few attendants. He led the way on horseback, and through the west gate, and escorted the party for twelve miles towards Cheo-kie-k'eo. He promised me that he would punish the ringleaders, and exhorted the soldiers to take good care of me. Towards dusk we had covered thirty miles from Kuang-cheo, and we stopped to pass the night and exchange escort.

Next day we travelled twenty-five miles. When we passed through any market-place, people would come out and examine the stretcher. They were very much excited, and unfriendly, calling out to kill the foreigner; but the soldiers kept them in check, and ordered the bearers to go quickly. Next day, Saturday, July 14th, about 11 o'clock, a.m., we reached the magistrate where the escort had to be changed again. A great crowd of people ran excitedly into the Yamen yard, and in spite of the soldiers, pulled the awning and tried to smash the stretcher itself. Soon after, the mandarin gave orders to take me into a room, and not to allow the people in. After a quarter of an hour's wait there, the new escort was ready, and the awning repaired, and on we went towards Hsiang-ch'eng Hsien, distant a further thirty-seven miles. Even this time, in getting out from the Yamen, the people tried once more to smash the stretcher, and they took away my shoes and socks, and then whilst we were going, men and women crowded round, stopping the bearers to look at the foreign devil.

I was a little better that day, and for the first time, could take a little rice gruel, which they gave me. After we had travelled ten miles, a sudden thunderstorm broke upon us; the rain pelted down, quickly soaking through the awning, and wetting us all through and through, and the wind blew like a hurricane. The bearers cursed and swore. Soon after we reached an inn, where we stopped for the night.

Next day, Sunday, July 15th, we arrived at Hsiang-ch'en Hsien, about half past five in the afternoon, and the bearers left me outside the door of the Yamen at the discretion of thousands of enemies, who crowded round from every direction. They thought I was dead, for I did not move or make a sound, although they pinched me, pulled my hair, and knocked me about, an ordeal lasting about an hour long, after which the mandarin ordered some underlings to take me into a room and close the door after me.

SENT BACK TO DANGER.

On the morrow, Monday, July 16th, about 3.30 a.m., I was carried out into the yard, and hearing them speak of going southward, I asked the soldiers and underlings what that meant, and told them that unless I saw the mandarin, I would not start. So saying, I made an effort to get down from the stretcher, and sit in the courtyard; but they took hold of me, and put me back and ordered the bearers to start off quickly. Complaining of this mode of treatment, one of the underlings told me that the mandarin would not let me go on, and had given orders to send me back to Kuang-cheo, where I had been rioted.

Late that evening we reached Sin-ts'ai again, where the mandarin having heard that the Hsiang-ch'eng official would not receive me, treated me very uncivilly, leaving me all night in the open courtyard, exposed to the rain, which drizzled down and wetted me.

The following morning, the mandarin thinking my being carried on a bamboo stretcher was too grand a style, ordered the yamen-runners to move me from it, on to a wheelbarrow. I remonstrated, saying that it was impossible for me to travel on a barrow, on account of my being covered with wounds and bruises, which would not allow me to stand or sit; my head was giddy, and I could not bear the sun without head protection. I asked to see the mandarin, wanting to represent to him that since the Kuang-cheo official had sent me by stretcher, I must at any rate return on the same; but the underlings paid no heed to it, except to say unpleasant words: "Pitch him into the barrow like a bag of foreign goods." Then they got hold of me and put me roughly on the barrow and started off.

GOVERNOR OF SHENSI WHO HAS ASSISTED MANY MISSIONARIES TO ESCAPE.

The jolting on the uneven road and the fearful heat of the sun beating down, caused me excruciating pain, and re-opened my wounds. We went twenty-three miles that day. The mandarin had given no money for food for me, and if the Lord had not touched the heart of one of the soldiers, who pitied me, I should have had no food all day. The following morning, about noon, we were back at Si-hsien. The mandarin did not want to have anything to do with me, and left me in the courtyard and soon a large crowd came around.

A FRIEND IN NEED.

Some two months previously, I had visited this place, on a preaching tour, and selling books. A man connected with the Yamen named Cheo, had invited me to preach outside his door, where he had placed table and chair and kept me provided with tea. He was very much interested in the Gospel. Hearing that I was now in the Yamen amongst such a crowd of people, he came and told the barrow-men to push me to his house, where he soon prepared a bed for me to lie on, and gave me tea and afterward a nice dinner.

I told him my story, and on hearing of the uncivil manner in which I was treated by the mandarin, and how he did not give me any travelling money, he presented me 100 large cash, telling me not to spend them while I was his guest, but to keep them for my journey back to Kuang-cheo. Moreover, seeing I was without trousers, and socks and shoes, he interested some friends to provide me with them.

Owing to the heavy rain, I was his guest for three days, and during that time I had three meals a day with them, and he gave me fresh tea from morning till night. Many visitors of both sexes came to see me, sympathizing with my sufferings, and I had the privilege of preaching to them in the best way I could, the message of salvation.

On the evening of the third day, Mr. Cheo's family tried to persuade me to stay in Si-hsien, rather than return to Kuang-cheo, inviting me to continue to be their guest until I was better, and they would try to collect travelling money for me, say 800 or 900 cash, to send me down to Han-kow. To this I answered that I expected word from the mandarin, and next day early in the morning—it was Saturday, July 21st—he sent around a chair and a few soldiers to escort me to Kuang-cheo. We arrived back at my station in the afternoon. I was left in the courtyard of the Yamen for hours, all the time being at the mercy of large crowds of enemies, who abused me and mocked me, saying, 'God has brought you safely back, has He? Your God cannot save you. Jesus is dead; He is not in this world. He cannot give real help. Our god of war is much stronger; he protects us, and he has sent the Boxers to pull down your house and to kill you.' And thus saying, they spat on my face, and threw mud and melon peel at me, and did what they liked. Some pinched me, others pulled my queue, and others expressed themselves in the most vile way. All the time I did not answer a word. Some of the Christians came to see me, but had to flee for their lives.

LEFT IN DARKNESS.

At half past eight, the mandarin being afraid that the people would kill me in the courtyard, ordered that eight underlings should carry me outside the city by sedan chair towards the town of To-san. On the way, they told the people that they were carrying me to the execution grounds. The night was dark, and we were travelling by lantern light, so we only went three miles. The day after, Sunday, July 22nd, they carried me without disturbance, twenty-seven miles, to a place called Chan-ta-tien. I had visited there twice before, and many came and recognized me, but did not make any trouble.

Next morning, July 23rd, Monday, about 3.30 a.m., I got into the chair, and they carried me for half a mile, and then they asked me to dismount and let them tighten up the chair. No sooner had I left it, than they took up the poles and away they went back to Kuang-cheo. One of the mandarin's servants still remained, and told me they had no official letter, so were unable to escort me any further, and that now I was free to do what I thought best. I talked to him and asked him if the mandarin had not left him any money for me. He said, 'No,' but afterwards produced 400 cash, and then left me in the darkness. There on the spot I prayed for guidance, and waited till the sun rose.

Then I walked on past the town of To-san, intending to go to Si-'ang, where I had heard that there were some foreigners prospecting for a railway. At To-san, the people called out, 'The bewitcher,' and wanted to kill me, but others said, 'He is only a Canton man.' They followed me some distance, and then returned. At noon I had gone to a small inn four miles beyond To-san. After dinner, I rested till five o'clock, and then proceeded on my way, but I had barely walked half a mile, when I seemed to hear an inner voice telling me "Do not go on," and I returned to the inn. The landlord was surprised to see me back. I told him I was footsore, so could not get on that day.

PURSUED BY BOXERS.

During the evening, some thirty men, armed with swords and spikes, stopped at the inn, and asked with great excitement if the innkeeper had seen a foreign devil passing by that morning, and saying that they were hunting after him to kill him. The innkeeper answered in the negative, and the men began angrily cursing the foreigner.

I was lying down on the floor with my face turned to the wall, and my head partly covered with my hand, so they did not recognize me, but I heard all they said, all their plans to overtake and kill me, and their conjectures that I was further on the road to Sin-iang. They talked for a long while, but started off very early in the morning. A little later I left the inn. It was Tuesday, July 24th. I had walked five miles, and was feeling very weary, as if I could not go much further, and for a time felt very despondent, when I saw a man coming from the opposite direction. As he neared me he stopped, and looked very closely at me, and again went on. We passed one another, and then he stopped again. I turned round, and then he asked me if I was not Mr. Ai (my Chinese name). Doubting the man, I did not answer, but only asked him his name and where he came from. He told me that he was a Mr. Lo, of a place called U-i-tien, and then I remembered having seen him two years before at the city of Runing Fu. As soon as I let him know who I was, he walked toward me, and burst into tears, telling me that he had heard that I had been killed. He offered to turn back and accompany me to Hankow, so I told him that I had hardly any money. He said he would get some from his house, which was on the way to Hankow.

So we started on together. When we were near his village, leaving me at an inn on the further side of the river, he returned and brought money and dinner for me and clothes. After dinner, we went on towards Hankow, and by his help, after a week's more travelling, during which our lives were three times at stake, I reached Hankow safely. Partly by foot, partly by barrow, partly in sedan chair, partly by boat, we journeyed on, and on Tuesday morning, July 31st, we got to our journey's end, so glad to have the dangers and sufferings over, and to be able to get rest and medical treatment.

The above narrative, unabridged, with a photo of Mr. Argento, can be had in book form, price 3 cents; to be had from offices of Mission, 507 Church Street, Toronto.

Extract from Rev. J. W. Stevenson's Letter.

IT was a joy to me to learn that God had been so graciously preparing the hearts of the friends of those who have been called to lay down their lives for Him in this land, for the sad news, and I earnestly pray that He will make this time of sorrow and suffering a great blessing, not only to China, but to all His people throughout this universe. Our loss has indeed been very great, but we believe that the blessing which our God is preparing for us is even greater. May He prepare us to receive it, and so fill us with His presence that we shall go forward in His work as never before, when He again permits us to return to the interior of this land! We need to spend much time before our God in humble and believing prayer that He will fill the gaps which have been made, and that He will send forth and equip men and women to carry on the work in those places where our dear fellow-workers have fallen. I fear that we have lost no fewer than sixty-two Missionaries, besides nineteen children, making the great total of eighty-one souls. It is sad to think of the many bereaved ones in the home lands, but great as their sorrow is, it cannot mean the terrible suffering to them that this terrible time of persecution and trial does to the native Christians. Our hearts are bowed down as we think of them wandering about among the mountains, having lost their all, and when we remember the famine in the North we fear that many of those who have escaped their persecutors will die of hunger. May the Good Shepherd, Who gave His life for the sheep, look down upon them in mercy, and speedily bring peace to this poor distracted land!"

In Memoriam -- Rev. Wm. Cooper.

MASSACRED AT PAO-TING FU.

THE Rev. Arthur J. Brown, Secretary of the Presbyterian Board of Foreign Missions, received a cable from Rev. J. Walter Lowrie, of Tien-tsin, China, confirming the fears which have long been entertained regarding the massacre of Missionaries at Pao-ting Fu. August 1st, Dr. Brown cabled and wrote Mr. Lowrie, asking him whenever he could do so, without unreasonable risk, to go to Pao-ting Fu, and make a detailed investigation regarding the Missionaries, and to send a full report. No opportunity arrived until October 11th, when Mr. Lowrie succeeded in securing permission to accompany the military expedition from Peking to Pao-ting Fu, a cable to this effect having been received by Dr. Brown, October 13th. Of course the written report cannot reach New York for several weeks yet, but this morning's cable reads: "Simcox, Hodge, Bagnall families (of the China Inland Mission), Jaylor (Taylor), Petkin (Pitkin), Cooper, Morrill, Gould murdered; houses raved (razed). Populace unrepentant. Lowrie"

The last lingering hope we had regarding the safety of our beloved brother, Mr. Cooper, has been dispelled by the above telegram, and we have only the memory now of one who was beloved by every Missionary in our Mission. Of our dear brother Cooper, it is not easy to speak in measured language. His loss to us and to China seems irreparable, and yet we know that God is wise.

REV. WM. COOPER.

Let me try to weave a wreath from the recollections of the past to the memory of our dear friend who fell at Pao-ting Fu. All were intimately known to me, as both Mr. Cooper and Mr. Bagnall had been Superintendents in the Provinces in which I labored. It was in the winter of 1892 that I first met Mr. Cooper. He was then in Shanghai, and was also Superintendent of the Anhuei Province. The very first thing that impressed me about him was his large sympathetic nature. He seemed intuitively to enter into one's difficulties, and by so doing in a great measure helped to smooth them away. This is a very rare quality. Some men can give sympathy and help after they know your difficulties and troubles, but Mr. Cooper seemed to divine these, and by loving words, and a heart ever ready to appreciate the trials of even the youngest Missionary, he became endeared to all.

One could never fail to notice also, the sagacity and discernment which Mr. Cooper brought to bear upon all missionary questions. His wise advice was eagerly sought and eagerly valued, and many a missionary owes his extrication from difficulties by acting on the counsel given. Thus by unique qualities was Mr. Cooper well fitted for the large sphere to which he was called, and we hoped that many years his presence with us would be granted.

Mr. Cooper had been in China nineteen years—and first as Superintendent of the work of the C.I.M. in the Province of Anhuei, and later on as assistant Deputy Director in Shanghai, very materially helped forward the work of God in China. Neither of these posts was a sinecure, and neither of them was easy to fill—but no man could have filled them better. His presence at a station was eagerly looked for, both by natives and foreigners alike, and a fragrance of Christ was always left of his visit. Wise in council, tender in heart, loving as a brother, beloved we love thee, we miss thee—and deeply do we grieve with the dear wife and six children who have been thus so cruelly bereft.

It was on a mission of counselling and cheering that he went away in the beginning of this summer to the Province of Shansi. It was a long, trying journey, and there were many difficulties. His advent there was long desired and was greatly blessed. Mr. E. J. Cooper, says of his visit: "Mr. Cooper's words were greatly appreciated by all. He seems to have been apprehensive of coming trouble, by reason of the long continued drought. The keynote of his message was the likelihood of the churches in China being called upon to suffer for Christ. A month later, at another station, he spoke on the great change in the Apostle Peter's character, comparing his words spoken to our Lord when he was told of the coming cross, and his epistles which are so full of reference to fellowship with Christ in suffering. . . . On the morning of June 4th all met at 6 a.m. for prayer and then with many of the church members, we accompanied him some distance coastwards, little thinking that we should never see his face again."

After leaving Shansi he travelled coastwards, passing through the Province of Chili, and had safely reached Pao-ting Fu, and from there hoped soon to reach Tien-tsin, but alas, this was not to be. In various accounts of the massacre there (see next page), no mention had been made of Mr. Cooper, and thus we were led to hope that after all he had in some way escaped, but the cable print-

ed above destroys this last hope.

To Mr. Cooper's indefatigable labours the native churches are greatly indebted. With others, he translated the New Testament into Romanised Chinese, and but a few years ago, compiled a hymn book for the Chinese, which is now largely used. But far beyond thes visible monuments to his memory, there will ever be in the recollection of his fellow laborers, the influence of a noble and unselfish life, lived to the praise of God and advancement of His Kingdom.

He climbed the steep ascent to heaven,
Through peril, toil and pain;
O God, to us may grace be given
To follow in his train."

A. E.

Letter from Rev. J. Lowrie relating to the Pao Ting Fu Massacre.

DEAR BROTHER,—The messenger sent to Pao-ting Fu, returned this morning, and reports the houses burned as we had previously heard, on the 30th June and 1st July, and everyone within, both native and foreign, destroyed. He brought no letter, which makes his report less trustworthy than I should like; but his information on many points is so circumstantial, and as to dates and order of events, corresponds with the letters we had seen so completely, that I fear it is substantially true.

The story in brief, is this: After several narrow escapes from Boxers, who line the river, and are to be found in every village about Pao-ting Fu, he reached a brick kiln one li from Mr. Bagnall's house, and about equally distant from the American Board buildings. Here he had a relative, not a Christian, of whom he intended to enquire what he could, and shape his course accordingly.

The occupants of the kiln were astonished and alarmed on seeing him, his face being so well known about the city, and bade him fling himself on the k'ang, while they covered him entirely with a sheepskin garment and prepared some food for him.

This was about 10 a.m. They told him as soon as some wheelbarrow-men had departed, and they were left alone, that the place was swarming with Boxers' camps (or altars) at the south Gate and within the city at two of the temples, and that all the shops had hung out Boxer flags to indicate their allegiance. For him to deliver the letter to the shop which I had indicated would be certain death for him.

They then said that on the 4th of the sixth moon, June 30th, the Boxers and the Imperial troops had suddenly surrounded the North Suburb (Presbyterian) Mission, and after firing upon the buildings with gingals and rifles, rushed in and destroyed everyone, both native and foreign.

When pressed by me for particulars as to who were lost, my messenger said that his informant was not an eye-witness of this attack, and only reported what he had heard from others; but that on the following day, 5th of the 6th moon (July 1st), a surging crowd attacked the American Board Mission, setting fire to the great gate as they endeavored to batter it down. Mr. Pitkin, from within, defended the place with his weapon, but soon fell, wounded in the side, and was killed with a sword blow where he fell. Miss Morrill and Miss Gould were borne into the city and put to death there. The pastor, Meng the elder was also bound and murdered in the city at the temple of the Five Sacred Animals (U-hsien-si).

Meanwhile Mr. Bagnall had taken the opportunity to flee out of his back gate towards Tien-tsin, but with Mrs. Bagnall and the little child, were overtaken, led bound to the city, and put to death there. The messenger's informant claimed to have seen all this himself, as did a crowd of rabble onlookers.

The foreigners had sought protection at the Prefect's Yamen some time previous, but had been refused an asylum there, on the ground that it would endanger his own life, so that they were obliged to repair again to their respective homes.

Even had they remained together in one of the Compounds, they would have met a similar fate, for the soldiers, I suppose not of Nich's Army, which had been called away some time previous, joined the Boxers in the deeds of darkness.

He reports that the Boxers then set about utterly demolishing the Mission dwellings, at least those of the South Suburb, paying wheelbarrow-men sixty real cash for 100 bricks torn from the foreigners' house. This offer was eagerly seized, and the buildings were soon levelled with the ground, with the exception of Mr. Bagnall's, of which the lower story was left standing, and was seen by the messenger as he passed to the kiln.

The Roman Catholic Cathedral was similarly razed to the ground and the very foundations dug out. It was located in the heart of the city.

After hearing the sad tale, his meal eaten, and some necessaries received, he set about 1 p.m. for Tien-tsin, where he arrived after an absence of seven days. He left my letter to the cash shop with whom I used to deal, in a crevice of the timbers of the kiln, to be produced in due time from there as proof that he made the journey.

There was not a Christian far or near, to write the reply which I had stipulated should be the only evidence recognized here as positive proof of his having reached Pao-ting Fu. I am inclined to believe his account, however, in the main, and conclude that now we must think of all those friends as with the Lamb in Paradise, our God Himself wiping away all tears from their eyes.

I did not and am determined not to enquire into any harrowing details that may have accompanied the departure of our friends. The more intimate the relationship, the more unendurable would be the knowledge of such particulars. Are they still in this world, or are they with the Lord? This only I want definitely to know.

I do not view this report as satisfactory. It is more indefinite with reference to our Mission, than the other two. It does not settle whether Dr. and Mrs. Hodge were in Pao-ting Fu or not, nor does it refer to Mr. Cooper. Indeed, regarding the Presbyterian Mission, it gives no particulars whatever. But that is located four miles distant, the city intervening, and was first attacked.

Only a Little Slave Girl.

BY MISS M. KING.

LAI-HSI is the name of a little Chinese girl who attended our South Gate Mission School for more than a year. She had never before heard of Jesus, never heard of His love for little children, and how He came to die for them. At the Mission School she learned about Him, learned to repeat some hymns and Bible verses. Her mother loved her little girl but her father smoked opium. The mother worked hard but no sooner would she get something bought for her house or clothes for her children, than the father would sell them for opium. So they grew poorer and poorer, until there was nothing left in the house to sell, no furniture, no clothes, nothing that any one would buy. Still the father must have opium, so one day he took poor little Lai-Hsi away to sell her for a slave. Her mother cried very much and begged him not to, but he would do it. The Missionary ladies' hearts were very sad but they could do nothing and never expected to see or hear of Lai-Hsi again.

A LITTLE MISSIONARY.

Many of you know that in my medical work I have had access to many large houses in Yang-chau. One day I was asked to go and see a lady, Mrs. Fang, who was ill. She is very rich and has many servants and everything she could wish for, but she had never heard of Jesus, so I was so glad to go and give her medicine and tell her and the many Chinese ladies' in her house about Jesus and His love. After I had gone many times and they were no longer afraid of me, I went one afternoon and saw a little girl fanning the lady; she smiled a little and called me by the name that our school-children and native Christians call us, but I did not know her and was very surprised, because the children who don't know us are always afraid of us. I did not like to speak to her just then, because I knew she was a slave and I was afraid the lady might not like it, and the little girl might suffer. After I had gone, one lady said to another, "I don't think these foreign teachers are as bad as people say." Then Lai-Hsi, for it was she, plucked up courage to say, "Oh, you don't know how good they are." Then the ladies asked her all she knew about us and what we taught. Don't you think it is wonderful that God should have taken the only little slave in this great city that knows about Jesus to one of the few big houses where we may go freely! Don't you think He must mean to make her a little Missionary? Now, when we go she can still hear the Gospel; if she had gone to other places she would not likely have ever heard it again. Will you, little boys and girls, pray for Lai-Hsi, that she may soon be the Lord Jesus' little servant.

INTERIOR OF MANSION IN YANG-CHAU.

NEVER GETS HOME.

She has to work hard all day, run here and there, never gets any kind words. She has to stand up all the time when any lady makes a call; she never gets home and will never see her mother again; indeed, she never goes out of the house. If she went out she would be beaten and brought back. This is only one little girl in this great city far larger than Montreal, so you may know how few have heard of Jesus. The poor little girls often have very sad lives, they have not kind fathers and mothers, generally, and many have very cruel parents. Don't forget to pray for the boys and girls of China.

List of Missionaries

in the China Inland Mission who have either been murdered or died of injuries received during the present troubles. It will be observed with sorrow that our list of killed increases, and we have grave fears for more of whom we have not yet heard. We also give a list of those in hiding.

Chih-li Province.

At Pao-ting Fu on 30th June, 1900.

Rev. William Cooper.
Rev. Benjamin Bagnall.
Mrs. Bagnall.

Cheh-kiang Province.

At Ku-cheo, on 21st July, 1900.

Mr. David Baird Thompson.
Mrs. Thompson,
Miss Edith Sherwood.
Miss Etta Manchester.
Miss Josephine Desmond.

At Ch'ang-shan, 21st or 22nd July.

Mr. George Frederick Ward.
Mrs. Ward, (nee Fuller.)
Miss Emma Ann Thirgood.

Shan-si Province.

At Hsiao-i, on 2nd July, 1900.

Miss Emily Whitchurch.
Miss Edith Searell.

At Ho-tsin, on 12th or 16th July.

Mr. George McConnell.
Mrs. McConnell.
Miss Annie King.
Miss Elizabeth Burton.
Mr. John Young
Mrs. Young, (nee Troyer.)

On their way to the coast.

Mrs. E. J. Cooper.
Miss Hattie Rice.
Miss Mary E. Huston.

At Sih-cheo.

Mr. Wm. G. Peat
Mrs. Peat.
Miss Dobson.
Miss E. G. Huron.

At Ta-ning.

Miss E. E. Nathan.
Miss M. R. Nathan.
Miss E. M. Heaysman.

At Tai-yuen Fu, on 9th July, 1900.

Miss J. Stevens.
Miss M. E. Clarke.
Dr. Millar Wilson.
Mrs. Wilson.

Near Fen-cheo Fu, 15th August, 1900.

Mr. Anton Peter Lundgren.
Mrs. Lundgren.
Miss Annie Eldred.

At Soh-p'ing Fu, 29th June, 1900.

Mr. S. A. Persson.
Mrs. Persson.
Mr. G. A. Larson.
Miss J. Lundell.
Miss J. Engvall,
Mr. E. Petterson.
Mr. G. E. Karlberg.
Mr. Nathaniel Carlson.
Mr. Hedlund.
Mr. Johanson.

At Ioh-iang

Mr. D. Barratt.
Mr. A. Woodruffe.

REPORT OF MURDER NOT YET CONFIRMED.

Shan-si Province.

At Ta-t'ong Fu.

Mr. S. McKee.
Mrs. McKee.
Mr. C. S. I'Anson.
Mrs. I'Anson.
Miss M. E. Smith.
Miss Aspden.

At Iong-ning-cheo.

Mr. P. A. Ogren.
Mrs. Ogren.

At Kuh-u.

Mr. Duncan Kay.
Mrs. Kay.

CHILDREN.

Gladys Bagnall.
Kenneth McConnell.
Edwin Thompson.
Sidney Thompson.
Herbert Ward.
Brainard Cooper,
Mary Lutley.
Edith Lutley.
Margretta Peat.
Mary Peat.
Jessie Saunders.
Isabel Saunders.
Jennie Kay.
Alexander Wilson.
Alice McKee.
Dora I'Anson.
Arthur I'Anson.
Baby I'Anson.
Baby Ogren.

REPORTED IN HIDING.

Shan-si Province.

Miss M. E. Chapman.
Miss M. E. Way.
Mr. Graham McKie.

Missionaries reported killed.....	58
Children of Missionaries reported killed.....	19
Missionaries reported in hiding.....	3
Total.....	80

SAFETY OF MISSIONARIES.

A Telegram has just come to hand announcing the safe arrival at Tien-tsin of a party of Missionaries who have for months past been in the hands of the Boxers. These Missionaries were rescued by the expedition to Pao-ting Fu and are Mr. and Mrs. C. H. Green Mr. and Mrs. M. L. Griffith, Mr. R. M. Brown and Mr. J. G. Gregg. The story of their experiences must be an extremely interesting and thrilling one, and they will probably throw a good deal of light on the organization and equipment of the Boxers. After the many sorrowful cablegrams we have been receiving telling of loss and death, we are glad indeed to have the news of the safety of these dear friends. All praise to God for the protecting and loving care over his children, under such strange and trying circumstances.

Items from Shanghai and Personalia.

Missionaries in Shanghai.

MISS E. BURTON.

WE are glad to be able to give the following testimony from our sister Miss Burton, Many of us have been thinking much of our dear friends, who are now gathered in such numbers in Shanghai. We bless God for the spirit that His servants have been able to show forth at this time, and would beseech our friends to continue to uphold them in earnest prayer.

"I have been thinking much of our dear friends in the homelands and of how heavy their hearts may be and perhaps full of pity for us out here in China. It has not been my privilege to share in any of the loss and suffering to which many of our beloved fellow-workers have been subjected, but it has filled my heart with awe to witness the way in which our blessed Lord has sustained, comforted, and more than made up to those who have.

Before I left my station a party of ladies arrived, having left all their possessions behind them, probably never to see them again. Two days after, four brethren and one lady joined us, having lost all except the clothes they wore. Not a murmur was heard; and I wish you could have seen the beaming faces, and heard the happy voices singing, "The Lord's our Rock, in Him we hide, a Refuge in the time of storm." A few weeks later, around that very spot, men were shouting out, "Kill, kill the foreigners!" But the Lord who hid Baruch and Jeremiah, is in China, and He brought us safely away and we are all now in Shanghai.

Last night the usual Saturday night prayer meeting was held, and was full to overflowing. Two parties had arrived during the week from Honan, and two parties of Swedes from the North. Some had undergone terrible hardships. Parents seeing their babes hungry had nothing to give them on the journey. In one case, the Lord sent a lad with two tins of baby's food which had been stolen; in another, He moved the hearts of Chinese women to nurse the hungry little one. Three dear Swedish girls had been robbed of everything on the way down, and had barely sufficient clothing to cover them when they arrived at the port. Should we not expect a wail of sorrow and anguish? I went to the meeting almost dreading what I should hear. But it was praise, praise, all the way through! Those who had suffered the most praised the loudest. It is a very real thing to trust our God. The chief cry was for greater blessing to China, that the dear native Christians might remain true to the Lord, and that the Lord would have mercy on the persecutors, and bring them to a knowledge of Himself. It is a wonderful time we are living in, and Satan is out-witting himself again—for instead of discouraging the Lord's servants they are rejoicing that they are counted worthy to suffer for His name. Two days ago we began the day with the doxology, for news had been received that Mr. and Mrs. Conway, Miss Watson and Dr. Guinness are safe in Han-kow. I am so happy here at the hospital with Mr. and Mrs. Steven, sharing Miss Batty's room. The Lord has given me service, and I am nursing Miss Cozens, who was betrothed to our first martyr, Mr. Fleming. She has been very ill. The compound is very full, and beds are put up in offices and corners of every description.

From Miss E. Johnson who escaped from Shan-si.

THANK you for praying so much for us; we indeed realized it was by the prayers of our friends we were upheld. When the trials were greatest, it was such comfort to know there were many friends in the home lands pleading with God for us. And he answered, blessed be His name! Now we are pleading with the Lord to guide the foreign powers, that nothing may be done but what will be for China's blessing. Our province seems to be the worst; such horrible massacres as we hear of! It is too much to think of the poor native Christians; their sufferings are beyond measure, and many have denied their Lord and Master. But, blessed be His name, many have stood fast to the end, and have been faithful unto death. We have had no direct news from P'ing-iao, only that they are persecuted. Mr. Cheng, (elder of Mr. Folke's Mission), writes and tells us what is going on in the south of the province. Although Uen-ch-'eng station had not been touched when he wrote last, the Mandarin there who helped Mr. Folke's Mission to get away, has been degraded. We have been praying much for him, as well as for all the Mandarins who were so kind to us, that the Lord may reward them for their kindness. The reward we want them to have above everything else, is eternal life. I think they all know something about the Gospel. The Governor of Shen-si, who has saved hundreds of lives, has been removed, but where to, no one knows. May the dear Lord protect his life! Surely God has used him, and cannot forget him when in trouble!

Personal.

ARRIVALS IN SHANGHAI.

On July 29th, S. R. and Mrs. Clarke and two children, from England.

DEPARTURES.

On June 30th, C. J. and Mrs. Anderson and child, Misses D. Lindvall and Elizabeth Petterson, for America.

On July 21st, Miss M. King, for America.

On August 10th, Mrs. Charles Thomson and two children, for America.

On August 13th, J. W. Bouldin, for America, via England.

BIRTHS.

On June 26th, at Chinkiang, the wife of W. J. Davey, of a daughter—Gladys Irene.

On July 6th, at Ch'eng-ku, the wife of R. L. Evans, of a daughter.

On August 26th, at Jamestown, N.Y., the wife of Rev. W. P. Knight, of a son.

MARRIAGES.

On June 26th, at T'ai-cheo, Robert Grierson to Miss J. H. Sherman.

Monthly Notes.

WILL THE FRIENDS who are in correspondence with our Missionaries in China, kindly note that all letters should be addressed, not to the interior stations as formerly, but care of China Inland Mission, Shanghai, China. Except for those persons who have come home, or are on their way home for furlough, and a few others who are residing in Japan, all the Missionaries are now at Shanghai, and should be addressed at that place until we give advice to the contrary.

We would advise those who may wish to obtain photographs of our martyred Missionaries, that these may be secured, at the cost of 25 cents each, postage prepaid, by ordering the same from the Office of the Mission. The photographs are reproductions of those furnished by our beloved friends when they went to China, and are very satisfactory likenesses.

We have received word from Mr. Walter Sloan, that he has been able to fulfil his purpose in starting for China. He left London upon October 19th, and went direct to Davos, Switzerland, in order to see Mr. Taylor. After two or three days there, he started for Geneva, where he joined the steamer "Prince Heinrich," upon the 31st. If all is well, Mr. Sloan is now well on his way to China, with the prospect of reaching there toward the close of November. We suppose that the Mission Conference which he has gone to attend, will begin soon after his arrival. May God grant to make our brother at that time, a great blessing to the Missionaries gathered at Shanghai, and thus, as otherwise, prepare them for the service which will yet be appointed to them when China is once more opened!

It is with much gratitude to God that we record that the month has passed without our having news of further martyrdoms of our North American workers. The news of last month that Mrs. Young had been murdered, has been confirmed, and the further news that Miss Margaret Smith had been killed, while not positively confirmed, has been made certain to that degree, as makes it seem most probable. Meanwhile reports have reached us that many Missionaries from the north of China, including not a few of our workers, have reached Hankow and Shanghai only after being rioted out of their stations, with the loss of all their worldly possessions, and through the process of great danger and many sufferings. In addition to this, it is reported that a further number of workers who had gone out from other parts of the world and were located in Shan-si, have been called to lay down their lives for Christ, this being particularly true of friends who had gone out from England and Sweden. A full list of those who have passed through martrydom, of those who are believed to be alive but are still hiding in Shan-si and Chih-li, and of those concerning whom we have heard nothing for many months, is given elsewhere. We trust that the reading of this list of names, will awaken much prayer for those still alive, but who are exposed to danger, and that it will lead to continued remembrance of those relatives and friends who have been bereft of their loved ones, and who mourn their loss.

The aftermath of suffering and sorrow among our Missionaries who are now in places of safety, having barely escaped death, promises to be one of the most serious experiences in recent events. While it is true that these friends have reached Shanghai in safety, and are abiding there in peace, the health of not a few of these, is completely broken, and in other cases, is seriously impaired. To all who have been forced from their stations by rioting, and who have had to flee in the heat of summer for many miles, the nervous strain has proved a heavy one. It is probable, therefore, that not a few Missionaries, who might otherwise have continued in China for some years, will be obliged to leave the field, and it is possible that some of these will never be able to return. A number more of our workers have lately come home, including Miss M. C. Worthington and Miss A. M. Hancock, and it is feared that others will be obliged to follow. It is sad to think of what this means to those who have already suffered so much for China, and who have thus this further inheritance of suffering upon them, and it is especially sad to think of what it all means to needy China. May God give our brethren and sisters grace to continue to bear meekly and trustingly what God has allowed to come upon them, and may He in His own good time and way, remember and provide for China!

We have held to the hope, ever since the news reached us of the massacre of Pao-ting Fu, that the Rev. William Cooper had in some way escaped. The principal ground for this hope was found in the fact that the various reports which had reached us concerning the massacre, while they mentioned the murder of the Rev. and Mrs. B. Bagnall and child, said nothing about that of Mr. Cooper. From this, we thought it possible that our brother might have been befriended by some of the natives, and might be somewhere in hiding. But the hope thus held, has to be abandoned; for the Rev. Walter Lowrie, of Tien-tsin, a member of the American Presbyterian Mission, obtained permission to accompany the Allied Army to Pao-ting Fu, and has subsequently reported from the spot, that Mr. Cooper was among those slain. We are face to face, therefore, with the certainty of his death, and thus of one of the greatest losses the Mission could have sustained, he having been one of those upon whom the members of the Mission had learned to lean, and to whom, under God, they looked trustingly and lovingly for guidance. In another place, we give a more extended notice of our beloved brother's life and ministry. We only add here, that we earnestly ask our friends to pray for Mr. Cooper's wife and six children, that they may be remembered tenderly of God their Father in this the hour of their great loss and sorrow.

CHINA'S MILLIONS

A New Day for China.

BY REV. GRIFFITH JOHN, D. D.

For nearly Forty Years a Missionary in China.

THE Church in China has been passing through a time of real testing; but we shall have, I firmly believe, as a result of this terrible trial a purer, stronger and nobler church than we had before; we shall have also a church wonderfully qualified for witness bearing. The Chinese have been looking upon the Christians as recreant converts. It will be more difficult for them to look upon the Christians in that light after the splendid proofs they have just given of their perfect sincerity and magnificent devotion. Missionaries are often asked by their fellow-countrymen if there are any genuine converts in China. I do not see how this question can ever be asked again by any one who makes the least claim to intelligence and fair-mindedness with regard to the facts of missions in China. We know that hundreds of converts have faced sufferings and death rather than apostatise. Yes, the Church in China can stand to-day before the whole world, Christian and heathen, as a witness-bearing church, and say, "From henceforth let no man trouble me; for I have branded on my body the marks of Jesus."

A secretary of one of the largest missionary societies writes to me to say that a gentleman had just called upon him to ask if it was not his opinion that the troubles in China would effectually prevent the resumption of mission work for a very long time to come; and my friend adds the remarks that it really would seem as if many people had the idea that the Government should step in to forbid the Missionaries to enter China again. When I read that, I felt that a good many people at home were getting mad. The "many people" spoken of by my friend are, I suppose, Christians, friends of missions. They probably feel that the sacrifice of a few hundreds of lives in the cause of Christ on behalf of Christ is an extravagant demand on the Christian Church. What about the thousands of lives that have just been sacrificed in South Africa in the cause of the Queen on behalf of the Empire! What would the Christian Church in Europe have been without her confessors and martyrs! Was it to be expected that the conquest of China would be attained without the Cross and the Crown of Thorns?

A WORD TO CRITICS.

Missionaries resume their work! Of course they will resume their work, and they will do so with as little delay as possible. I am hoping that within a reasonable period most of the mission stations will be reoccupied, and that before a very long time all will be in full working order. There is not a merchant in China who talks about the troubles as likely to prevent a resumption of trade. Think of the Government stepping in to forbid merchants entering China! The thing is too absurd to be thinkable. Let me tell our critics and timid friends that we, the Missionaries, have no idea of backing out of China, or permitting the work we have begun to drop.

Moreover, to keep the Missionaries out of China would be to rob China of her best friends and to deliver her people to sin and perdition. What is the great need of China? Allow me to answer this question in words used by me nearly ten years ago: "The great need of China to-day is vital religion, not a religion which men can make great, but a religion which can make men great. The Chinese need a heavenly principle that shall infuse a new moral and spiritual life into the nation, a mighty power that shall transform them in their inmost being, a divine inspiration that shall create within their breasts aspirations

after holiness and immortality. In other words, what they need is the gospel of Jesus Christ. Apart from Christianity I can see no hope for China. There is no power in the religious systems of China to develop a holy character, a true manhood. China cannot advance in the path of true progress without a complete change in the religious life of the nation. It is Christ alone who can lead in the glorious dawn of the Chinese Renaissance, the new birth of a mighty nation to liberty and righteousness and ever-expanding civilization. Feeling this to be true in our heart of hearts, we, the Missionaries, have come to China to preach Christ, unto some a stumbling block, unto others foolishness, but, unto them that are called, Christ the power of God, and the wisdom of God.

A NEW DAY FOR CHINA.

I would bid all workers in China, for China's good, take courage. I faithfully believe that there is to be a new China, and I believe also that the agonies through which China is passing are the throes preceding a new birth! The terrible baptism of fire and blood with which the Church in China is now being baptized shall not be in vain. The new China will be a different one from the old. It will be all-athirst for Western lore, Western methods, and Western improvements of every kind. The Empire will be open as it never was before to commerce and civilization. Mines will be opened and the land will be covered with railways and roads, and above all the hitherto closed doors will be thrown wide open to the Gospel and the hearts of the people will be better prepared than ever for the reception of the truth as it is in Jesus. We are on the eve of another day, a brighter day than the people of China has ever known. This has been a dark hour, but the darkest hour is just before the dawn. These troubles will soon be over, and the demand for Missionaries will be greater than ever. China will soon be prepared for the home churches and more fully prepared than ever. But will the home churches be prepared for China? That is the very question that troubles my mind as I think of the China that is to be.—N. C. Herald.

Sufferings of Native Christians.

EXTRACTS FROM LETTER OF A NATIVE CHRISTIAN IN SHEN-SI.

I BEG to send you the following details of the sufferings of the foreigners and native Christians in Shan-si:

The Mission premises at K'uh-u have been looted, some of the houses of the natives have also been looted and others burned. The chapel at P'ing-iang Fu has been burned and the hospital looted. The premises of Uen-cheng, Hsiai-chow and I-hsi, have been plundered by robbers, but though the Christians have suffered some persecution, their houses have not been destroyed, and none have lost their lives. The Mission premises and the homes of over twenty Christian families at Hong-tong, have been burned, and over ten of the Christians killed.

The Magistrate at Chao-ch'eng Hsien has been very friendly and has protected the lives and property of the Christians. He commanded the Christians to go to the city to receive, for their protection, certificates of recantation, and there has been no destruction of property or loss of life there.

The foregoing is information which I have received, but I cannot give more details. I give the following particulars regarding definite information which I have received about P'ing-iang Fu:

The house Uang-huei, containing twelve rooms, was burned down. The house, containing eighteen rooms, belonging to the evangelist Li-kin-fu, was burned, and we do not know whether he himself is still living or not. The postman, Chang-hua, was killed and his house of three rooms was burned. Pastor Song, of the east suburb, had his stable burned. Liu-liu-ri, the door-keeper of the hospital, had his house of eight rooms burned down. The house of the Tu family has also been burned. At Peh-lao-si and at Kia-ts'uen, three families have had their houses burned. P'ien-kin-shan's house has been burned. At Lu-Lu-k'uh-ts'uen, the homes of Kia-meo-sheng and Tuan-si-iao have been burned down.

Mr. and Mrs. Iang-uen Huan, of Yange-shae-chuang, were tied to a post and burned to death. Mr. Ren ch'en Hsioh, of the village of Kuh-shae, has had his home burned, but it is not known what his end was. The home of Chang-kin-pang has been burned. The mother and daughter of Feng-yu, were burned, and also that of Ren-mao-ua. Mr. Liu-k'ai jumped down a well, and was drowned. At K'i-kia-chuang, five homes were burned and five persons killed, and at the village of Tuan, five homes were burned and four persons killed. The home of Han-kiu-hua, of Tao-kia-chuang, has been burned. Mrs. Li, of the village of Tong-mi, jumped into the Fen River. Mr. Kia-san-si, of K'iao-ts'uen, has been killed. Three persons in the family of Uang-hsioh-huei, were killed, and the home burned. Mr. Uang-chen-lin's father and mother were killed. The mother of Mr. K'iao-san-kuan, of K'iao-kia-uen, was killed.

There are still many other families of which I have no reliable details which I have not mentioned, but the above altogether make a total of twenty-six persons who have been killed. Very many of the Christians have been without food and clothing since the commencement of the persecution, and at the present time (September 19th), rain has not yet fallen. The Christians are helpless and those who have not been killed by Boxers, will die of famine and cold. I have ventured to take 200 taels of the money which was left in my hands, and sent it to P'ing-iang, to be distributed amongst the suffering Christians.

I am still living with my family in Si-an.

Fire and Sword among the Christians of Shan-si.

BY WANG LAN P'U.

The following account is from a native helper in the China Inland Mission. His narrative is very clear and precise, and confirms in many particulars the sad record of suffering, which the Shan-si Christians have been called to pass through.

I AM a native of the district of Pachou, south of Peking. Eight years ago I made the acquaintance of Mr. G. W. Clarke, of the China Inland Mission, at Tientsin, and was engaged to go to Shansi to help a new Swedish Mission which was starting there. At that time I was not a Christian, but later I was baptized in Sop'ingfu, in north-western Shansi. Some time after this, I became a helper in the China Inland Mission in a small way, and for a time made occasional visits to my home. But the expenses of travelling were so great that I subsequently took my mother and my whole family to Shansi, where we have lived since until this summer. I was engaged in work for the China Inland Mission at Yingchou. East of that there is another city called Hunyuanchou. West of Yingchou two days' journey distant is Sop'ingfu, near the western edge of the Province, which is not here very wide. Hunyuachou is a large city, in a rich region.

BOXERS BEGIN OPERATIONS.

In the fourth moon (in May) there is held here a large fair, which lasts fifteen days, where many horses and mules are sold, and excellent theatrical exhibitions are given, thus attracting enormous crowds. On the 23rd and 24th of the moon (May 25th and 26th) there was a procession of sixty people to pray for rain, each one bearing a dragon image, which is to be worshipped to bring rain. The worship is regarded as a very important matter, since it is a proverb in that country that out of ten years there will be too little rain in nine of them. Every shop is visited and demands made. If they should be refused the mob would do any damage they liked with impunity. They carry the dragon on a chair, and the ends of the long poles are tipped with iron, and with this it is easy to batter down a Chinese shop-door. At this fair the Boxer excitement was propagated, and an attack was planned upon the chapel of the Inland Mission, which cost more than a thousand ounces of silver to build, and was just completed.

THE MAGISTRATE INTERFERES.

The local Magistrate knowing what was going on, went out himself and drove away the crowds threatening the attack, using a whip on them till they were dispersed. This happened twice, but the third time the mob was uncontrollable and the Magistrate was himself beaten, his spectacles knocked off, and his sedan chair broken in pieces. This was on Sunday, and the Missionaries were at the chapel for a service. They escaped to the roof and then took refuge in the house of a church member named Chou, who was a carpenter. The rioters followed and pulled the shop down, the Magistrate losing his official hat in the scuffle. There was a military official there also, and between them they put the missionary (whose name was Larson) and his companion (who had recently arrived and whose name I did not know) on a cart, the two Magistrates having whips in their hands, and riding one on each side to protect the foreigners. The mob followed throwing clumps of dirt and the like, and the curtains of the cart were torn in pieces.

MISSIONARIES SHELTERED IN THE YAMEN.

It was now noon, and when the Missionaries arrived, their clothes had all been torn to bits, but the Magistrate gave them other clothes and took them into his yamen saying that he would repay them for their losses. This official's surname was Ruan, from somewhere in the south of China. He had a liking to Christianity because when he was a child he had been at a mission school, and he used often to come into our chapel and look about. The Missionaries remained in the yamen two or three days, and at first nobody cared for the foreigners, they were so busy looting the chapel, which was torn down to the foundations and everything carried away. Elsewhere the chapels were all burned. The Magistrate sent the Missionaries on to Yingchou in the night, as the mob kept coming to the Yamen to try to get them. The Magistrate lent his own cart, with a military official for an escort, and two soldiers, or runners. For the church-members he hired a long cart, and so none were killed in Hunyan. At a later period when they had returned they were chased about the city and abused, being daubed with filth if they would not recant, but not one of them did so. It was ninety li to Yingchou, and the Missionaries only remained there one night. Magistrate Ruan had given them three hundred ounces of silver for their expenses, and hired them a cart to Sop'ingfu, 240 li (seventy-two miles) distant. They spent two nights on the road, and met with no accident, their church members being with them.

AN ATTEMPT TO KEEP THE PEACE.

Mr. Karlberg, with whom I worked and myself remained at Yingchou. On the 26th and 27th of the moon the people began to pray for rain, but the Magistrate thought there would be no trouble in consequence. He required those that were going through the rain-praying ceremonies to register their names, that is the leaders, so as to know whom to hold responsible. He sent for the literati and enjoined them to prevent any trouble. Meantime the chapel was not opened. This Magistrate was a Honan man whose name was Fan En-ch'ing, and he had many ideas gained from Western sources, for example, he used to have the streets swept and sprinkled, and ordered the people to keep them clean. Soon the leaders of the Boxers arrived at Yingchou, inviting co-operation in killing foreigners. Even the children began to learn and practise the drill, and the whole thing was brought to a head within about three days. The Magistrate invited Mr. Karlberg and myself into the yamen where we remained some days, but as we went in the night not many knew that we were there, and there was no

external disturbance. The Magistrate advised us to pack up everything there was in the chapel, put it into proper shape, and he would take care of it at the yamen. Men from the yamen helped us do this all one day, and then we were to turn the building over to the owner so that there would be no excuse for attacking the place. The furniture had to be left as it was, but everything else of importance was removed in this way. Mr. Karlberg rode on horseback, and reached Sop'ingfu in less than two days, escorted by men sent from the yamen, and there was no trouble anywhere.

ADVISED TO GO AWAY.

There was to be an annual meeting of the Missionaries and Christians at this city some time about the middle of June, and it was thought better to go earlier and all meet there. Word was left with me to follow at once if anything serious happened, but no trouble was anticipated for the Chinese when the Missionaries once left. But on the first day of the 6th moon things became so bad that the Magistrate wanted me to get away. He told me to put on the dress of a courier, gave me one of the yamen horses, and wrote a despatch to the prefect at Sop'ingfu, telling the condition of things. As bearer of an official letter I should be much safer, though I was well known all along the road. I also took despatches to the Magistrate at Tsoweihsien, the first county town, where I arrived at dark and went at once to the yamen, just in time to see the chapel there set on fire by a mob. The church members saw me in the yamen, and none of them had then been injured. I only spent a part of the night there, as it was unsafe, and started very early the next morning, getting twenty li before daylight, escorted by yamen men.

AN UNSYMPATHETIC MAGISTRATE.

By the middle of the forenoon I was in Sop'ingfu, where I went direct to the yamen with the horse and to deliver the despatches, and then to the Mission headquarters to tell the news. Everything was still quiet there. Four of us went to see the Magistrate because the report of what had been done the day before at Tsowei soon reached this city, and people said one to another: 'They have already burned the chapel in Tsowei, what are we waiting for?" The Magistrate went over to see the Prefect, when we applied to him, and the latter said, "Do whatever you like about it," meaning that he did not care. He is one of the Manchus, who violently hate Christians. After this the Magistrate had no plan of his own. He was asked for an escort to Kalgan, and promised to furnish one to the boundaries of his own country. He ordered five or six carts, for which the price was agreed, and he paid it through the yamen men.

THE MISSION ATTACKED.

We returned to the chapel much pleased that there appeared to be a way of escape, and were busy getting ready when a mob gathered. In a trice the door was forced and looting began. The house was leased for ten years, not owned by the mission outright. We saw that things were hopeless, and again fled to the yamen, the Magistrate giving us one small room for all the Missionaries, and another for the Christians, and they were gathered outside not inside rooms. His treatment was very perfunctory, and boded us no good. At this time the crowd had not become savage; they were fully occupied in looting the premises.

A CUNNING BUT INEFFECTIVE DEVICE.

It was ingeniously proposed to represent to the people that I had come to the city with Imperial Orders just in from Peking, requiring all foreigners to be sent there in manacles. In this way the lives of the prisoners could be saved from the mob, and when we were clear of the city and of danger it would be easy to remove the fetters. To this the Missionaries agreed, as a shrewd device. A blacksmith was called who made six pairs of handcuffs, one for each of the men. As I had the yamen horse to take back and my family to look after, it was thought best that I should return to Yingchou. I remained in the stable court of the yamen. During this whole day the Missionaries were too excited to eat, and when they reached the yamen no one offered them anything, not even a drink. After I had been asleep some time, being very much exhausted, I was loudly called out by name, and everyone saw that mischief was meant. I could not escape, so I went out and found a great crowd of Boxers and Manchus, who began to beat me terribly and dragged me off to the still burning chapel to throw me into the fire.

TWO BENEFACTORS.

It was not long before I lost consciousness entirely, being half dead and supposed to be entirely so. I learned afterwards that the Boxers felt me to see if I was really dead, and thinking that I was, they did not care to drag me the rest of the way simply for the trouble of throwing me into the fire. Besides, two men were standing by who befriended me by using a great deal of conciliatory language to the Boxers, begging them to let me die where I was. One of them was from a village near by, the other a sort of local bully in the city who had often seen me in the street chapel. He was fond of the doctrine, only he could never make up his mind to repent. They felt my heart and pulse, saw that I had no mortal wound and waited by for me to revive, which the night-chill helped me do. The mob, meantime, had left me, to go back to the yamen and try to drag the Missionaries out to kill them. There were ten or more Christians there, whom they beat severely; some of them probably were killed, but they did not get at the Missionaries.

PAINFUL TRAVELLING.

My benefactors helped me up and took me back to the yamen, and wanted to lay me inside, where I had been before, but the yamen men would not admit me on any terms. "Suppose he should die here, who would be supposed to have killed him?" But they gave the men my horse, clothes, bedding, cash-bag and my despatch, and while one of them led my horse, the other one carried me on his back outside the city. Between them they helped me on the horse, though I was so weak and faint that unless supported by one while the other led the animal I could not have sat on him. They went with me all the way to an inn, where we happened to meet the cook of the Missionary family. We dared not stay there, so they soon helped me on the horse again.

THIRTEEN MISSIONARIES KILLED.

The cook returned to his house in Fenchoufu, and the man from the city

went with me all the way to the end of the first day's journey. On the way, at a town forty li from the city, I met travellers who told me that that morning thirteen foreigners had been killed near Sop'ingfu. I heard this at two different times, and am sure it is true. They were probably manacled, and could make no resistance. I gave the men who escorted me clothes for their kindness, as I had no money. In my feeble condition I was three days in getting to Yingchou.

RELATIVES MASSACRED.

When at a town forty li away from there I was told that it was useless to go back, as the place had been destroyed on the third of the sixth moon (May 30th). I heard also that my mother and others had been sent by the Magistrate in a cart to Sop'ingfu, but that she had been overtaken by the Boxers half a day's journey distant, brought back, and herself, with my brother, sister, my little child and an old lady named Wu (my wife had died in the second moon) buried alive. Not only this, but the head yamen-runner who had escorted them was also thrown into the fire, the cart burned, the mule killed and thrown into the flames as well as the dog and chickens of the yard I lived in. People were not tied, but just thrown into the fire loose and driven back whenever they tried to get out. It was a slow and bitter death, which I do not like to think of.

MOB LAW.

All the church members were captured at the same time, except my brother, who used to do a little trade and sell Christian books on his own account, and was away from home at the time. The Magistrate was informed of these events and did his best to save the life of his own yamen servant, but was told that if he pressed the matter he himself would be thrown into the fire, too. Notwithstanding these dreadful stories I could not give up the idea of returning to see for myself if this was true, and there was the horse to be taken to the yamen. So I went on by myself. About ten li from the city a band of forty or more Boxers set on me, and recognizing me with glee, ordered me to get off the horse, tied me tightly and dragged me on to the city. They called their Head-master of Boxers, who happened to be a tinker, whose occupation was mending iron kettles. He could not even read, but now he was a "Head-master." The Magistrate soon had my arrival reported to him, and heard that the Head-master was trying the case. The Magistrate sent a polite invitation to the Head-master to come to him, which he did.

BOXERS PUT TO THE TEST.

Then the Magistrate said that he had all along felt grave doubts whether these were true Boxers, and whether they could, as pretended, keep out arrows and bullets. He now proposed to test this. 'Let your men go through their spells, make themselves invulnerable if they can, and I will attack them with guns. If you are not hurt, you may kill the courier Wang in any way you like; you are true Boxers, and I will be one, too; otherwise I shall know that your claim is a fraud." The Head-master had the Boxers from one village or region only with him, but he thought it over, and

GROUP OF SHANSI CHRISTIANS, MANY OF WHOM HAVE BEEN MASSACRED. MR. C. S. PANSON, massacred.

as it seemed a fair proposition he assented, but wished himself not to be in the ranks but to one side, so that he could tell when the spirits had really arrived, and also insisted that the test should not begin until he announced that the spirits had arrived. To this the Magistrate agreed. By this time it was late at night—nearly midnight—and the story having got out, the whole city was there with torches and lanterns to see the spectacle. There was a Temple on the city wall, and in front of that the Boxers were drawn up, making their passes in the air and otherwise practising for the trial.

A DECISIVE DISILLUSIONMENT.

Most of the many onlookers were below the wall in a good position to see. The four yamen men that the Magistrate had appointed to guard me wanted to see and loosed me, so that we could all look on together. The Magistrate had given careful directions and looked after the loading of the guns himself, with balls as well as powder. Foreseeing that there was to be trouble he had engaged two hundred experts who could fight, wrestle and shoot to be his guards, and it was these men that he set against the Boxers. They waited until the Headmaster cried, "The Spirits have come," when the Magistrate, who had a gun himself gave the order, "Open Fire." Four or five of the Boxers were killed outright, six or seven were hurt so that they fell over the city wall, and not a single man among them was without a wound. Then they all scattered.

THE JOURNEY RESUMED.

The Magistrate now summoned me and told me how he had been unable to protect his own yamen headman, and that it was not safe for me to remain. He gave me twenty ounces of silver and some brass cash, together with an official letter which I was to take to Taiyuanfu (where I expected to go), mainly as a protection to me in travelling. Although very unfit to ride a horse or even to move at all, I went away that night. We then knew nothing of the attitude of the governor toward the Missionaries, or I should never have thought of going in that direction. After about thirty li I got into serious trouble. There was a crowd at a large village who suspected me, and were sure that I was a follower of foreigners. They accused me of having little figures of men cut out of yellow paper and foreign bewildering medicines about me, and searched me to see. In this way they found my silver, and also the official letter: It was nothing but the latter that saved my life. Then the crowd was divided, some crying: "Kill him anyway, and be done with him;" while the rest said: "He is a courier, let him go on his official route; it is none of our business." In this way they wrangled for a whole half day, and some well-intentioned people spoke a good word for me. In almost every mob there are some of this kind; not all are the very worst.

A KINDLY WARNING.

I learned afterwards what I did not then suspect that there was a little party who privately agreed that it was best to let me go, and then they would pursue me on their own account, rob and kill me, and divide the silver among them. I went on as far as I could, and had got seven or eight li when some men came running after me, crying out that I must leave the big road and take a by-way, for there was a band of men just behind intending to chase and kill me, who were armed with swords and guns. This perplexed me very much, and I was not sure but this was a plot to kill me. They were very urgent, so I yielded, and left the road where there was a pass in front and a mountain near. It was not a cart road, but for pack-animals only. I came to a village and begged them to let me rest there for a time, but they would have nothing to do with me.

FORTUNATE CHANGE OF PLAN.

But at another small village an old man was kind to me, and advised me against going to Taiyuanfu, which was nearly 300 miles, while it was only 200 miles to Paotingfu, the capital of Chihli. Here I stayed for three days, until the pursuers would have all gone back, and then I made a detour around a mountain and regained the main road. After this I went to Wutaihsien, where the famous mountain is, escorted by a man who was sent by my village friends, with whom I had to share my silver, so that I had very little left. Beyond this at a place called Taiying I met the Boxers again, and was once more examined. Finding that the Boxers were worse and worse the further on I went, I resolved to turn back into the mountains again, 120 li to a city named Fup'ing. I did not then know the characters, but as "Fu" means peace, I thought the Lord was opening a way to both, and though the first character was wrong I did get relief. I told my story to the inn-keeper, and he advised me to do a little trading with what small funds I had left.

A REMUNERATIVE OCCUPATION.

There was a neighbor of his who knew how to make twisted doughnuts fried in oil, and I got to know him, gave all my things to him as security, and did a small business in this way with him for more than two months. There were no Boxers at all in that place. When it came to the 8th moon, I thought I might go on. In that time I had made a little money, and bought a good many things besides. I had no adventures on the way to Paotingfu, and there I heard that all the foreign buildings had been burned, and many church members killed. I did not hear of the murder of any foreigners there. On the way to Peking the Sikh soldiers took away the money of myself and the man who came down with me. It is a great joy to me to see so many Christians together again, and to tell and hear of the Lord's mercies.

"Careless seems the Great Avenger,
History's pages but record
One death grapple in the darkness
'Twixt false systems and the Word
Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold rules the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own."

In Memoriam—Miss M. Smith.

BY MR. H. W. FROST.

MISS Margaret Elizabeth Smith was from Canada, having been born at New Hamburg, Ont. Her father was a native of Durham, England, and had come to this country to settle in the new land as a farmer, New Hamburg being finally his choice of location. Here several children were born, and among them, in 1858, as one of four daughters, Miss Margaret Elizabeth. Miss Smith received the usual education of a Canadian farmer's daughter, but her parents being very well-bred people, much was added to her life in the way of general culture, which others in like circumstances, did not receive. This was especially true in religious matters, as her father and mother were exceedingly godly people, so that deep spiritual impressions were made upon her from her earliest childhood. It was not until Miss Smith was twenty-three years of age, however, that she was brought to the Lord. This blessed event occurred in connection with her attendance at her weekly Bible Class where the Holy Spirit on a particular evening, brought deep conviction to her through the story of Ananias and Sapphira, which, though there followed a few weeks of bitter struggling, finally led her to the Master's feet as a surrendered soul. She was at this time connected with the Methodist Church, it being the only one in her neighbourhood; but her former connection was with the Church of England. In October, 1890, her younger sister, Miss Annie, applied to the Mission, and a year later left for China. This, dedication of her sister to missionary service, much impressed Miss Margaret, and when somewhat over a year afterwards, her sister in China fell asleep as a result of a fever, she could no longer hold herself back from God, but joyfully gave herself to Him to take her sister's place. The same event led a younger sister, Miss Eliza, to take the same position. Miss Smith now sought for the preparation for service which she felt she needed, and with this in view, she went to Chicago and took a year and four months of training at the Bible training school of Miss Emma Dryer. She then returned to Toronto, and, together with her sister, entered the Church of England Deaconess Home, putting herself under the helpful training and spiritual influence of Miss Cross. While there, a final offering of herself was made to the Mission, for service in China, and after consideration of her application, it was the privilege and joy of the Council to accept of the offer thus made. It was the Council's double blessing to accept of Miss Eliza at the same time, but in the latter life, sickness eventually intervened, preventing her going forth to China. Miss Margaret Smith, however, was able to preceed upon her way, and eventually sailed in 1896, in company with the Misses Pasmore, Walter, McClenahan, Hall, Waterman and Palmer. The station which was chosen for Miss Smith, was that of Ta-tong, in north Shan-si, and she had the privilege of going there, together with Miss Jessie Thompson of Montreal, in 1897. Here she became associated with Mr. and Mrs. McKee, the heads of the station, though she became the companion in a special manner of Miss Thompson. A ripe and holy friendship sprung up between these two friends, and their companionship in the Lord became very blessed. Miss Thompson, being a trained nurse, became particularly interested in medical work, and Miss Smith was her faithful assistant in this, and particularly in spiritual ministry to the Chinese women. But the friendship formed and continued in Christ, so far as its earthly relationship is concerned, was destined to be broken, for Miss Thompson was taken suddenly ill in October, 1899, and upon the seventh day of that month, passed away to her eternal reward. Miss Smith felt this blow more keenly than any other affliction which had ever come to her, and repeatedly expressed her sorrows in the letters which she wrote to friends at home. But in spite of her sorrow and her loneliness, there was no thought of turning back from her service. With new courage and devotion, which she obtained from waiting upon God, she set her face toward the future, her only thought being to glorify the name of her precious Master in the saving of souls. The letters refered to, were about the last received from her. Quiet days followed, full of happy and helpful service. Then came the outburst of anti-foreign and anti-Christian fanaticism, and the tide of persecution setting northward as well as southward in the province, finally reached Ta-tong, sweeping everything before it. Full particulars of the result have not been received, but there seems to be reason to believe that the persecution was so violent as to overwhelm Missionaries and native Christians alike, to the degree that not one was left of all that goodly company of blood-bought witnesses. Thus Miss Smith who had given her life to China in her sister's place, had the high honour of falling on sleep in her Saviour's service, as she had done, and she thus truly followed in her steps. And above all, she truly followed in her Master's steps in counting not her life dear unto herself, and in humbling herself even unto a martyr's death. She hath done what she could. Her service has been much and not little; and great will be her reward through the endless eternity. Who now will take Miss Smith's place, and witness as she witnessed for Christ?

THE LATE MISS SMITH.

Our Flight from Honan.

BY MR. A. GRACIE, SIANG-CH'ENG.

WE have often thought and spoken about the probability of our having to leave the Province (Ho-nan), now it has come to that at last. The news that all foreigners had to leave China, reached us about the middle of June. The rumours increased day by day, and the attitude of the people towards us completely changed. Then about the end of the month, the Christians came in one day, in great excitement, to tell us that the people had been making little dough images of men and boiling them amid shouts of "chu yang-ren" ("boil the foreigners"). They said this was quite a new thing; they had never heard of it being done before, and they believed that trouble was coming upon us. However, we tried to cheer them up by telling them that it would soon blow over; but they did not seem to think so, and they were correct, for as the days passed, the rumours only increased.

BEGINNING OF TROUBLE.

On the 4th of July, the Engineers of the Peking Syndicate, with their retinue, and the members of the Canadian Presbyterian Mission passed through our place, on their way to Hankow, having had to flee for their lives. Their having to come through Siang-ch'eng made matters worse for us, because the people at once said, "See, our words are being fulfilled." After these friends had passed through, our Evangelist and the leading church members came to us saying that things were becoming so bad that it would be better for us to leave at once; the people were determined to kill us. I must say that we never fully realized how serious matters were until these, our best friends, came and advised us to go. This was a most unusual thing for natives to do. At other times, they are only too glad for us to stay with them. We took their advice as being of the Lord, and soon we had the things we were taking with us packed. They engaged two carts for us, and early on Sunday morning, July 8th, we left the city, on our way

FLIGHT.

to T'ai-ho. Some of the friends thought we might be attacked outside and warned us to be careful, but nothing happened to us, and we reached Lin-ing Hsien just after dark the same evening. Next day, we left early in the morning, intending to reach Ing-wo-rī, a little place about forty-five li from Chau-kia-k'eo. When we arrived there, we were told by one of the natives that the chapel at Si-hwa Hsien had been looted and destroyed. As soon as we heard this we began to be apprehensive lest Chau-kia-k'eo might be in a similar condition, so we made enquiries on the way, but the people whom we asked all replied that Chau-kia-k'eo was peaceful, and right up to the gate of the city there were no signs of any disturbance. However, we were no sooner inside than we saw that something was wrong. Large crowds were rushing towards our mission house shouting "Pull down the foreigners' house." I cannot tell you how we felt as we saw the people rushing about like mad men. No sooner did they see us than they got hold of our mules and led us into an inn, and in a few minutes we were surrounded by hundreds of men, shouting "Kill the foreign devils," etc. The inn-keeper was a leading Mohammedan, and he told us not to be afraid, he would see that no harm was done to us. He urged us to get all our things taken off the carts and put into the inn, after which some of the leading Mohammedans came round us and asked how much silver we had and demanded that we should give it all up to them, promising if we did so that they would protect our lives. On telling them the amount we had, they said, "Oh, that is not sufficient." We told them that if they did not believe us they could search our boxes for themselves. They replied that our lives were in their

THREATENED BY MOHAMMEDANS.

hands, and that if we did not give them more they would kill us. Meanwhile, a messenger was sent to the Ya-men, to inform the Mandarin of our circumstances. The Mandarin did not come himself, but sent an inferior officer with sixteen soldiers. On his arrival he asked what I wanted. I replied that we wanted him to escort us safely out of the place, and take us to Huai-tien, one day's journey from Chau-kia-k'eo. He demurred and said that he could not do that, as he had received no instructions from his superior to escort us so far. After pressing him, he said that he himself would go with us a few miles and then he would let four soldiers go with us to Huai-tien and there give us in charge of the official, to take us on to the next place. We thereupon got our luggage placed upon the carts again and started off. By this time, the streets were crowded with thousands of people, who, after opening a way for us to pass through, followed us out of the city. From all quarters, crowds of people were rushing towards us, shouting and yelling. The soldiers made a feeble attempt to turn them back, but it had no effect; the crowds increased as we went on. After we had got a few li outside the city, we heard the official calling to his soldiers to come down off the carts, and then the crowd came rushing upon us and began tearing our boxes off the carts, and our bedding from under us, grabbing at

ROBBED OF ALL.

everything they could lay their hands upon. Then they searched our persons for silver and valuables, and finding none they took the clothes off my back, leaving me with only my trousers and shoes. Then, after everything was taken, one man noticed Mrs. Gracie's rings, so he jumped up on to the cart, with a knife, to chop off her finger. Fortunately, I was able to keep him back until my wife took her rings off, and gave them to him, and so saved her finger. Meanwhile, Mr. Macfarlane, who was in the cart before us, was sharing the same fate. They took his clothes off his back, too, and stole his shoes. Then they dragged us out of our carts, and the carters whipped up their mules, and away they went, leaving us half naked to the mercy of that cruel crowd. There we were, walking hither and thither, under a burning sun, with no protec-

tion to our heads, and the possibility of sunstroke any moment. Fortunately, for a good part of the time, a cloud covered the sun and afforded us great relief.

The crowd around us kept increasing, calling out, "Kill the foreign devils"; and many of them had every appearance of being able to do the dreadful deed. We fully thought that our end had come, and began praying to God for grace to bear the worst, and, if it might be His will, to so overrule that they might despatch us without torturing us.

FRIENDS IN NEED.

Just then four men in the crowd called us to follow them. Of course we did not know what they were going to do; however, we followed them, and they led us away from the town, the crowd still following and saying all sorts of bitter things about us. After walking a few miles we came to a roadside inn, and one of the four men asked us to sit down and drink tea, and another gave me his jacket to put on, saying that he was better able to stand the sun than I was. We then began to see that these four men were going to befriend us, and our fears began to disperse. Then we went a few miles further and came to another inn, where they invited us to sit down at a table and eat. I said that I had no money to pay for the food. They replied, "Never mind that, we will pay for it." We rested a little and ate some bread, then trudged off again. We were quite done up, and could hardly walk; still, it seemed imperative for us to go on to get away from the crowd. We next same to a village, and our little baby, who had been suddenly cut off from her wet nurse, was crying bitterly, so I asked one of the men who was befriending us to see if any of the women would feed our little one, and one woman volunteered to do so. Whilst we were sitting there with a large crowd surrounding us, the village elder came out and asked us to go with him, and we went into his house.

By this time, our hearts were quite at rest, believing that the Lord had raised up these friends to save us. These people were not Christians, but one said that he had known me, some years before, when I lived in Chau-kia-k'eo.

BABY PROVIDED FOR.

There was one thing that was lying heavily on our minds—that was, how were we going to feed our little one? All the Mellin's Food and Milk was gone; what was to be done? "The Lord will provide," was the Scriptural answer to such questions; and He did. A few minutes after we were taken into the village elder's house, a little boy came in and handed me two tins of Nestle's Milk, which had been stolen from us. This proved to be sufficient for the baby until we reached T'ai-ho.

When the sun was set our friends said that we would require to leave, and seek a better hiding-place. So we started to retrace our steps toward the town, the men leading us a roundabout way. They took us to a flower garden, and there we lay down in a shed, glad to have found a quiet resting place. Before dawn the next morning, our friends said that we could not remain there in the day time, it being too open; so they led us to a place where there were three houses, and in one of them was a little dark room, partly filled with straw and chaff; there we were all day and the next night. In this courtyard was a young woman with a baby about the same age as ours, and she kindly offered to feed our baby while we remained there.

As it was impossible to remain there for long without being found out, after a good deal of prayer it was arranged to get away in the middle of the night by cart. Not far from the place in which we were hiding was a man named Chang, who had a cart, and we found he was willing to take us. The cart was made ready and at midnight we all got packed into it. That day's journey I shall never forget; the sun was burning overhead, hot, suffocating winds were blowing through the holes of the cart, we were obliged to have the curtain down in front and dared not look out, lest we might be seen. Being unable to change our position in the cart, the pain became excruciating. There we were, in the one position, from early morning till late at night.

A MIDNGHT PLOT.

We travelled about forty miles that first day, and got into an inn in a small market town late at night. We hoped that no one would find out that we were foreigners; but somehow or other several people in the inn noticed who we were, and in the middle of the night I was awakened by people talking outside our door. By listening, I found they were talking about killing us, and saying that they would not let us out of the inn. We spent much time in prayer to our God that He would deliver us. We told Him that He had opened iron doors to His people before now, and could He not open the wooden doors of this inn? Before dawn the men who were escorting us got everything ready and we slipped into the cart, the door was opened and the cart got out into the street without let or hindrance. However, we had not gone far before we heard men calling out to stop the cart. The carter at once stopped the mules, and up came several men, some of whom were carrying knives. They told us that we could not go on, and that we must come down off the cart. Our men stood up for us, and told them what had happened to us at Chau-kia-k'eo, and that we had not any money or anything else. They searched the cart, but found nothing. Presently one of them said that he had received medicine at Ying-chau Fu once, and had met Mr. MacFarlane there. Then they turned to me and said had it not been for my wife and child they would have killed us, that they were members of the "Big Knife Society," and had received orders to kill all foreigners that came in their way. We got into our cart again, praising God for another deliverance.

We had hoped to reach T'ai-ho Hsien that day, but rain coming on in the afternoon, we were detained, and only got to within eight li of that place. Early next morning I sent one of our men to tell Mr. Gillies where we were, and asking for advice as to our next movements, fearing if we entered T'ai-ho we might cause a disturbance there. The previous evening our friends there had engaged a boat for Miss Leggat and Mrs. Talbot, who were going down to the Coast, and somehow they were led to engage two. They did not know why; at the time the boats were engaged they only required one, but God's Hand was in it, as was made plain to them when our messenger arrived.

Statistics of the China Inland Mission to January, 1900.

PROVINCES. (Arranged in three lines from West to East for easy reference to Map. The dates in this column, in many cases, are of itinerations begun.)	STATIONS. (Capitals of Provinces in capitals; of Prefectures in small capitals; and of Counties in romans; Market towns in italics.)	Work begun.	Stations and Missionaries. Stations.	Out-stations.	Chapels.	Missionaries and their wives and Associates.	Paid Native Helpers. Ordained Pastors.	Asst. Preachers.	School Teachers.	Colporteurs, etc. Chapel Keepers.	Bible Women.	Unpaid Native Helpers.	Communicants in Fellowship. Male.	Female.	Baptised Persons. Baptised in 1899.	Baptised from commencement.	Organized churches.	Schools. Boarding Schools.	Boarding Native Pupils.	Day Schools.	Day Native Pupils.	Hospitals, Dispensaries, and Opium Refuges.
KAN-SUH, 1876	LIANG-CHAU	1888	1	..	1	5	..	..	..	..	..	..	.	1	..	5	1	..	..	..	..	..
	SI-NING	1885	1	..	1	4	..	..	1	..	..	..	..	..	.	1	..	..	..	1	12	..
	LAN-CHAU	1885	1	..	1	7	.	..	..	..	..	..	2	2	..	19	1	..	..	..	..	I D.
	Ts'IN-CHAU	1878	1	..	1	8	..	2	1	2	1	1 B W 1 D.	[illegible]	31	11	87	1	..	..	2	10 m. 16 f	I D.
	Fu-k'iang	1899	1		1	2	..	..	..	..	..	..	10	..	7	15	1	..	.	..	..	..
	P'ING-LIANG	1895	1	..	1	7	..		1	..	1	..	4	3	4	8	1	1	8 m.	..	..	I D
	KING-CHAU	1895	1	..	1	3	..	.	1	1	..	..	1	..	..	..	..	1	10 m 1 f.	..	..	..
	TSING-NING	1897	1	..	1	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Chen-yuen	1897	1	..	1	3	..	1	2	..	..	..	..	..	..	..	..	1	17 m 15 f	..	..	I O. R.
	T'ong-chi	1899	1	..	1	1	.	..	..	.	..	..	..	..	..	..	.	..	..	..	..	..
SHEN-SI, 1876.	Lung-chau	1893	1	..	1	2	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..
	FENG-SIANG	1888	1	..	1	4	.	..	..	1	..	..	3	3	6	6	1	..	..	..	..	..
	Mei-hien	1893	1	..	1	2	..	..	..	..	.	1 E	5	7	4	11	1	..	..	..	..	..
	K'IEN-CHAU	1894	1	..	1	4	..	.	.	.	..	..	[illegible]	..	..	[illegible]	1	..		..	..	..
	Chau-ch'in	1893	1	..	1	5	.	..	1	..	..	..	3	1	1	4	1	1	8 m	..	..	I O. R
	Sang-kia-ch'uang	1894	1	.	1	3	..	..	1	2	..	..	1	1	..	2	1	1	19 m	..	..	I O. R.
	Hing-p'ing	1893	1	..	1	2	..	1	1	1	..	..	4	1	..	8	1	1	14 m.	..	..	I O R.
	SI-GAN	1893	1	1	2	9	..	1	2	1	..	..	1	18	5	30	2	2	21 m 18 f.	2	37 m.	I O R.
	Ying-kia-wei	1893	1		1	4	.	..	1	..	..	..	..	.	..	..	..	..	..	1	8 m	..
	Chen-kia-hu	1897	1	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Lan-tien	1895	1	..	1	2	.	1	1		..	..	1	..	..	1	..	..	..	1	16 m	..
	K'ien-yang	1897	1	..	1	2	.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Ch'ang-wu	1897	1	..	1	2	..	.	..	..	..	..	.	..	..	..	..	..	..	..	.	..
	San-shui	1897	1	..	1	3	..	..	1	1	..	..	..	..	..	..	..	..	..	1	16 m	..
	F'UNG-CHAU	1891	1	1	2	6	..	1	1	2	1	..	20	5	7	26	2	1	8 f	..	..	I D. I O. R.
	Han-ch'eng	1897	1	1	2	5	..	2	1	..	1	..	15	6	8	21	2	..	..	1	6 m	..
	HAN-CHUNG	1879	1	3	4	10	..	2	1	..	..		55	51	..	256	3	..	..	1	7	..
	Ch'eng-ku	1887	1	2	3	3		2	1	3	1	3 EL 6 D	57	30	7	150	3	..	..	1	12 m.	I D.
	Si-hsiang	1896	1	6	7	3	..	1	1		..	7 E 1 B W	36	52	[illegible]	100	7	..	..	1	3 m 18 f	..
	Yang-hien	1896	1	1	2	1	..		..	..	..	1 D 1 B W	7	11	3	20	2	..	..	..	..	..
	HING-AN	1898	1	..	1	4	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
SHAN-SI, 1876.	TA-T'UNG	1886	1	..	1	6	..	2	1	1	1	..	14	4	..	24	1	..	..	1	20 m	I D I O. R
	Hwen-yuen	1898	1	..	1	1	..	2		2	..	..	7	1	6	6	1	.	..	..	..	..
	SOH-P'ING	1895	1	1	2	3	..	1	1	1	..	..	9	4	8	16	1	.	..	1	32 m	..
	Tso-yuin	1895	1	..	1	4	..	1	1	1	1		11	3	6	12	1	..	..	1	22 m. 3 f.	..
	YING-CHAU	1897	1	..	1	1	..	1	..	..	..	..	6	2	5	10	1	..	..	..	.	..
	Hiao-i	1887	1		1	2	.	1	1	1	1	1 D	36	33	..	104	1	..	..	1	6 m	I O. R.
	Kiai-hsiu	1891	1	..	1	2	.	..	..	1	..	1 O R K	3	2	..	3	1	..	..		..	I O. R
	SIH-CHAU	1885	1	3	4	4	1	6	2	2	1	..	27	28	10	87	4	3	15 m. 0 f.	..	..	I D. 2 O R
	Ta-ning	1885	1	2	3	2	1	2	1	1	1	..	88	57	11	213	6 SS	1	7 m. 13 f	..	..	3 O R.
	KIH-CHAU	1891	1	1	2	3			..	1		..	14	10	4	30	2	.	..	..	..	I O R
	Ho-tsin	1893	1		1	4	..	1	1	..	1	..	10	15	..	25	1	1	6 m.	..	..	I O R
	P'ing-yao	1888	1	7	8	7	..	1	1	7	..	2 D. 1 E	71	28	13	130	5	1	13 m	..	..	..
	HOH-CHAU	1886	1	..	1	2	..	2	2	1	1	1 F. 3 E	39	15	9	108	1	2	16 m 21 f	.	..	2 O R
	Hung-t'ung	1886	1	2	3	6		1	2	2	..	13 D	272	99	63	708	3	2	20 m. 0 f.	1	5 m	11 O. R
	Yoh-yang	1896	1	1	2	4	2	1	1	..	..	1 D.	33	18	13	65	2	1	7 m	..	..	2 O R
	PING-YANG	1879	1	..	1	11	1	2	2	..	1	1 D	53	66	..	208	1	2	30 m. 8 f	..	..	2 H 2 O R
	K'üh-wu	1885	1	3	4	5	..	3	2	..	1	2 EL.	50	18	8	107	3	..	..	2	21 m. 12 f	1 D. 1 O R

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																		Boarding		Day.		
			Stations.	Out-stations.	Chapels.	Missionaries and their wives and Associates.	Ordained Pastors.	Asst. Preachers.	School Teachers.	Colporteurs, etc. Chapel Keepers.	Bible Women.		Male.	Female.	Baptised in 1899.	Baptised from commencement.		Schools.	Native Pupils.	Schools.	Native Pupils.	
SHAN-SI, 1876.	I-shi	1891	1	..	1	4	..	1	2	1	1	..	9	7	11	16	1	1	9 f.	1	16 m.	3 O.R
Continued	Yüin-ch'eng	1888	1	..	1	10	..	1	1	2	1	..	20	20	5	52	P S 1	1	11 m	..	..	1 D. 1 O.R
	Mei-tch-kiai	1895	1	..	1	3	.	1	..	..	..	..	6	..	3	7	1	..	..	..	..	..
	HIAI-CHAU	1895	1	1	2	5	..	1	1	2	..	..	32	4	21	35	1	1	12 f.	..	..	..
	Lü-ch'eng	1889	1	1	2	4	..	2	1	..	..	1E 1L	11	7	1	44	2	1	6 f	..	..	2 O.R.
	Ü-wu	1896	1	..	1	4	..	2	..	..	1	.	53	18	4	37	1	1	12 f 5 m.	..	..	3 O.R
	LU-GAN	1889	1	..	1	5	..	2	..	1	..	..	18	7	5	68	1	1	7 f.	..	..	..
	Kiang-chau	1898	1	..	1	1	..	1	..	2	..	..	..	..	..	..	..	..	..	..	..	1 O.R.
CHIH-LI, 1887.	T'IENTSIN,	1888	1	..	..	4	..	..	.	..	..	..	..	..	..	..	..	..	..	..	..	..
	PAO-TING	1891	1	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Hwuy-luh,	1887	1	1	2	4	..	1	..	1	.	..	3	12	..	23	1	..	..	..	..	1 D.
	SHUN-TEH,	1888	1	..	1	4	..	1	..	..	..	..	3	2	..	6	1	..	..	..	..	..
SHAN-HING 1879.	*Chefoo*,	1879	1	..	1	8	..	1	1	2	..	..	37	11	9	93	1	..	..	1	12 m.	1 H. 1 D.
	"Sanatorium	1880	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	"Boys' Sch.	1880	..	..	..	13	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	"Girls' "	1884	..	..	..	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	"Prepy. "	1895	..	..	..	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	T'ung-shin,	1889	..	..	..	..	..	..	4	..	..	..	2	..	1	7	..	..	..	4	36 m.	..
	Ning-hai	1886	..		1	4	..	2	1	..	..	..	10	22	1	103	1	..	..	2	14 m 22 f.	1 D.
HO-NAN, 1875.	Siang-ch'eng	1891	1	..	1	5	..	1	..	1	1	2 D	63	20	..	111	1	..	..	..	..	..
	Chau-kia-k'eo	1884	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Ho-nan		1	6	9	9	..	4	..	8	2	8 D. 1 EL	179	110	77	342	9	.	..	..	..	..
	Ho-peh		1	..	..	1	..	..	..	..	..	..	..	..	..	..	..	.	..	..	..	..
	Ho-si		1	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	CH'EN-CHAU	1895	1	..	1	5	..	1	..	..	1	..	5	18	..	34	1	..	..	..	..	..
	T'ai-k'ang	1895	1	..	1	2	..	1	1	2	1	E. 3	34	9	8	43	1	..	..	1	10	1 D.
	She-k'i-tien	1886	1	..	1	4	..	2	3	1	4	1 D.	33	45	27	97	1	..	..	2	32 m. 23 f.	..
	KUANG-CHAU	1899	1	..	..	1	..	..	.	..	..	..	..	..	..	..	..	..	..	..	..	..
	Hin-an	1899	1	3	4	2	..	P S 1	..	3	..	1 EL 2 D. 4 E.	13	9	5	22	2	..	..	..	..	..
	King-tsi-kuan	1896	1	..	1	2	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..
W. SI CH'UAN 1877	Kwan-hien	1889	1	.	1	5	..	1	..	1	..	..	5	4	..	17	1	..	..	..	..	..
	CH'EN-TU	1881	1	5	6	5	1	4	3	..	1	4 D.	145	106	22	377	4	..	..	3	23 m 16 f.	..
	KIA-TING	1888	1	1	2	9	..	3	1	..	..	..	10	15	..	22	1	..	..	1	5 m. 8 f.	1 D.
	SUI-FU	1888	1	1	2	5	..	2	1	1	..	2 D.	22	5	..	40	1	..	..	1	20 m.	..
	LU-CHAU	1890	1	..	1	4	..	1	1	1	..	..	10	9	3	27	1	..	..	1	5 m	..
	Hiao-shi	1899	1	..	1	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	CH'UNG-K'ING	1877	1	1	2	8	..	..	2	2	1	..	18	16	4	81	1	..	..	2	33 m. 20 f.	..
	Ta-chien-lu	1897	1	..	1	8	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
E. SI-CH'UAN	Kuang-yuen	1889	1	..	1	3	..	..	..	..	..	..	1	16	..	26	1	..	..	..	..	..
	Sin-tien-tsi	1892	1	..	1	6	..	..	1	..	1	..	19	14	1	35	1	..	..	1	16 m	..
	PAO-NING	1886	1	4	5	13	..	2	2	..	2	..	85	56	19	167	5	1	20 f	1	26 m.	1 H.
	Ying-shan	1898	1	..	1	4	..	1	..	..	.	..	3	1	4	4	1	..	..	..	..	..
	Kü-hien	1898	1	..	1	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	SHUN-K'ING	1896	1	1	2	5	..	1	..	1	..	..	21	4	10	28	2	..	..	..	..	..
	Pa-chau	1887	1	..	1	6	..	1	1	..	..	..	17	30	2	70	1	..	..	1	21 m.	..
	SUI-LING	1899	1	..	1	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1 D.
	Wan-hien	1888	1	1	2	3	..	..	1	..	..	..	3	6	..	13	1	..	..	1	34 m.	..
HU-PEH, 1874.	*Lao-ho-k'eo*	1887	1	1	2	6	..	3	3	1	2	..	26	18	2	61	2	..	..	1	75 f	..
	Hankow	1889	1	..	..	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	I-CH'ANG	1895	1	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
CAN-HWUY, 1869.	*T'ai-ho*	1892	1	..	1	4	..	1	1	2	1	..	12	7	3	30	1	.	..	1	14 m.	..
	YING-CHAU	1897	1	..	1	3	..	..	1	1	..	..	2	1	.	1	1	..	..	1	6 m	..
	Ch'eng-yang-kwan	1887	1	..	1	3	..	1	..	2	..	..	4	..	..	7	1	..	..	..	..	..
	K'u-cheng	1887	1	..	1	2	..	1	1	..	..	..	26	22	..	100	1	..	..	1	9 m	..

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CAN-HWUY, 1869.	Fu-hing-tsih	1898	1	2	3	2	.	1	1	..	..	..	38	16	17	73	2	1	9 m	..	3 m	..
	(Lai-gan)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Continued.	LUH-GAN	1890	1	..	1	7	..	..	..	..	..	1 E.	15	7	9	27	1	..	..	..	..	..
	GAN-K'ING	1869	1	3	4	6	.	2	4	2	1	12 E.	43	19	3	150	4	..	..	4	38 m 20 f.	1 D.
	Training Home	.	..	.	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Wu-hu	1893	1	1	2	2	..	2	1	..	..	1 EL.	44	17	..	86	2	.	..	1	16 m	..
	Kien-p'ing	1894	1	..	1	4	..	1	..	..	..	..	13	4	..	15	1	..	..	..	..	..
	NING-KWOH	1874	1	6	7	7	..	2	3	1	1	3	60	39	24	141	2	1	18 m. 3 f	1	5 m. 1 f.	..
	KWANG-TEH	1890	1	..	1	2	.	..	..	..	..	..	1	1	..	1	1	..	..	..	..	..
	C'H'I-CHAU	1889	1	..	1	4	.	..	1	..	..	..	3	3	1	20	1	..	..	1	13 m.	..
	Kien-teh	1892	1	..	..	..	..	..	.	..	..	..	..	..	..	..	..	..	..	..	..	..
	KWUI-CHAU	1884	1	4	5	5	..	4	1	..	1	1 E.	14	5	5	22	2	.	..	1	17 m	..
KIANG-SU, 1854.	Gan-tung	1891	1	..	1	6	..	1	..	..	..	..	12	8	5	13	1	..	..	..	..	..
	Ts'ing-kiang-pu	1869	1	..	1	3	..	1	2	1	2	..	12	14	..	45	1	..	..	2	21 m. 7 f.	..
	Kao-yiu	1888	1	..	1	4	..	1	2	..	..	..	5	4	.	9	1	1	11 m	1	20 m	..
	YANG-CHAU	1868	1	1	2	7	..	2	5	..	1	3 D	12	24	1	..	2	1	2 f.	5	60 m 37 f.	..
	Training Home	...	..	..	..	5	..	..	..	..	..	..	..	..		113	..	..	..	..	..	..
	CHIN-KIANG	1888	1	..	1	5	..	1	..	..	..	..	7	4		.	1	..	..	..	..	1 H.
	Shanghai	1854	1	..	..	10	.	..	..	..	..	..	9	..	..	3	1	..	..	..	..	..
	Financial Dept	..	..	..	..	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Business "	..	..	..	..	2	.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Home "	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Hospital	..	..	.	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Evangelistic wk.	..	.	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Literary "	..	..	..	..	2	..	.	..	..	..	..	..	..	..	..	..	..	..	..	..	..
YUNNAN, 1877.	Bhamo (Up. Burmah)	1875	1	..	1	2	..	.	..	..	..	..	4	..	..	22	1	..	..	..	..	..
	TA-LI	1881	1	..	1	7	..	..	..	..	..	..	1	..	..	6	..	..	..	..	..	..
	YUNNAN	1882	1	..	1	6	..	..	..	.	..	..	1	2	..	12	1	..	..	..	..	..
	K'UH-K'ING	1889	1	..	1	5	..	..	1	..	..	..	2	..	..	3	1	..	..	1	20 m	..
KWEI CHAU 1877.	KWEI-YANG	1877	1	..	1	8	.	1	2	1	1	..	11	29	1	86	1	..	..	2	12 m 5 f.	..
	GAN-SHUN	1888	1	2	3	3	..	1	2	1	1	..	29	12	9	47	1	..	..	2	18 m 19 f	..
	Tuh-shan	1893	1	..	1	3	..	..	..	..	.	..	..	..	..	.	..	..	..	..	..	..
	HING-I	1891	1	..	1	3	..	1	1	..	1	..	2	5	..	3	1	..	..	1	10 m	..
	(Work among Aborigines)	..	..	..	..	2	..	..	..	.	..	..	.	..	..	..	..	..	..	..	..	..
	P'ang-hai	1897	1	..	1	3	..	..	1		..	..	1	1	..	1	1	..	..	1	8 m	..
HUNAN, 1875.	CH'ANG-TEH	1898	1	6	7	5	..	..	..	1	..	..	23	7	9	28	2	.	..	..	..	..
	SHEN-CHAU	1898	1	..	1	1	.	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..
	Ch'a-ling	1898	1	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
KIANG-SI, 1869	KIU KIANG	1889	1	..	1	4	.	..	..	..	1	..	..	5	..	9	1	.	..	..	..	..
	Ku ling Sanatorium	1898	..	..	..	2	.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Ta-ku-t'ang	1873	1	..	1	6	.	1	..	..	..	..	1	2	..	9	1	..	..	1	10 f	..
	NAN-K'ANG	1887	1	..	1	3	..	1	1	1	..	1 D.	3	4	..	14	1	..	..	1	12 m 2 f.	..
	RAO-CHAU	1898	1	..	1	6	..	1	..	..	..	1 BW	2	1	1	1	1	..	..	..	..	..
	Gan-ren	1889	1	3	4	3	..	2	1	1	2	1 EL	40	26	25	90	2	.	..	1	8 m. 1 f.	..
	Peh-kan	1893	1	2	3	3	..	2	..	..	1	..	6	9	3	18	1	..	..	..	..	..
	Kwei-k'i	1878	1	8	9	8	2	..	5	..	4	2 EL. 1 E. 4 BW	76	157	76	312	9	1	29 f.	2	28 m	..
	Shang-k'ing	1893	1	..	2	2	..	1	..	..	1	..	11	15	1	26	1	..	..	1	6 m 2 f.	..
	Hu wan	1899	1	..	1	2	..	.	..	..	.	..	..	..	..	..	..	..	..	..	.	..
	Ih-yang	1890	1	2	3	3	..	1	1	1	1	..	50	51	35	117	1	.	.	1	6 f.	.
	Ho-k'eo	1878	1	4	5	6	1	5	1	1	1	1	70	56	44	154	1		..	1	9 m.	..
	Yang-k'eo	1890	1	2	3	3	..	1	2	2	2	..	28	40	37	72	1	..	..	1	18 m. 1 f.	..
	Kwang-feng	1880	1	1	2	3	..	1	1	1	2	..	15	26	10	53	1	..	..	1	9 m 3 f	..
	Yuh-shan	1877	1	2	3	8	..	2	2	4	2	..	42	59	35	177	1	1	30	..	..	..

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KIANG-SI, 1869. *Continued.*	*Chang-shu*	1895	1	1	2	2	..	2	..	..	..	..	7	3	4	7	1	..	..	..	..	..
	KIH-GAN	1891	1	..	1	4	..	..	..	1	..	..	5	4	..	8	1	..	..	..	..	1 O.R.
	Feng-kang	1891	1	..	1	5	..	1	..	1	1	..	11	3	11	15	1	..	..	..	..	..
	KAN-CHAU	1899	1	..	1	3	..	..	..	1	..	..	1	..	..	..	..	..	..	..	..	..
	Sin-feng	1899	1	..	1	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	LIN-KIANG	1898	1	..	1	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	NAN-CH'ANG	1898	1	..	1	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	ÜEN-CHAU	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	(Itinerating)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Yung-sin	1899	1	..	1	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
CHEH-KIANG, 1857	HANG-CHAU	1866	1	7	8	..	2	7	..	..	..	..	151	85	16	462	8	..	..	..	..	..
	SHAO-HING	1866	1	7	8	4	1	2	2	4	3	10 EL.	193	113	44	456	5	1	32 f.	2	10 m. 5 f.	..
	Sin-ch'ang	1870	1	3	4	4	..	5	2	2	1	2 EL.	39	27	7	86	1	..	..	2	12 m. 20 f.	..
	KIU-CHAU	1872	1	5	6	5	1	4	..	..	..	..	17	17	..	131	3	..	..	..	..	..
	Ch'ang-shan	1878	1	4	5	3	..	3	..	1	2	1	19	22	..	114	3	..	..	..	..	..
	Lan-k'i	1894	1	..	1	2	..	2	..	..	3	..	10	8	5	14	1	..	..	..	..	..
	KIN-HWA	1875	1	1	1	3	..	2	1	..	..	..	28	20	9	97	1	..	..	1	17 m. 3 f.	..
	Yung-k'ang	1882	1	..	1	3	..	2	..	..	1	..	24	16	5	64	1	..	..	..	..	..
	Tseh-k'	1897	1	..	1	2	..	1	1	..	..	..	..	..	..	..	..	..	..	1	..	..
	CH'U-CHAU	1875	1	..	1	2	..	1	1	1	..	..	16	13	5	38	1	..	..	1	4 m. 2 f.	..
	Lung-ch'üen	1894	1	..	1	4	..	1	..	1	..	..	5	3	2	6	1	..	..	..	..	..
	Uin-ho	1895	1	..	1	3	..	1	..	..	..	..	4	1	..	5	1	..	..	..	..	..
	Song-yang	1896	1	1	2	2	..	2	..	1	..	..	15	4	4	15	2	..	..	..	..	..
	Siao-mei	1896	1	..	1	2	..	2	..	1	..	..	3	1	2	14	1	..	..	..	..	..
	Tsin-yun	1898	1	..	1	4	..	1	..	1	..	..	1	..	..	..	..	..	..	..	..	..
	NING-PO	1857	1	1	2	2	..	1	..	..	..	1	10	12	2	162	1	..	..	..	..	..
	Fung-hwa	1866	1	2	3	2	1	3	..	2	2	..	34	29	5	167	3	..	..	..	..	..
	Ning-hai	1868	1	1	2	4	..	1	2	1	2	..	24	33	10	84	2	1	9 m.	..	8 m.	..
	T'ien-t'ai	1898	1	3	4	1	..	4	2	2	..	..	79	28	25	173	1	..	..	2	22 m. 1 f.	..
	T'AI-CHAU	1867	1	2	3	10	..	2	1	..	5	1 D.	41	37	3	154	1	1	10 f.	..	..	1 H.
	Ling-he district	..	1	10	11	2	..	9	..	1	..	..	353	73	13	593	9	..	..	..	..	..
	Kwang-yen	1896	1	12	13	6	..	10	..	2	1	4 D. 2 E.	909	110	32	1228	9	..	.	..	..	..
	T'ai-p'ing	1898	1	7	8	2	..	4	..	..	..	..	306	62	37	408	3	..	..	..	..	..
	WUN-CHAU	1867	1	21	22	10	2	6	2	2	2	20 E. 3 B W.	249	199	78	617	6	2	8 m. 29 f.	2	11 m. 4 f.	1 D.
	Bing-yae	1874	1	24	25	3	..	14	4	9	3	29 E. 10 EL.	341	134	85	621	24	2	28 m.	2	20 m.	1 D. 1 O.R.
At Discontinued Stations			..	..	..	..	..	..	..	..	..	..	..	..	..	282	..	..	..	..	..	18 D. 6 H. 46 O.R.
Total			171	223	387	*752	16	222	130	127	86	193	5551	3006	1202	12964	266	42	613	92	1,382	

Total .. .. 774 Total .. 8557 English Pupils .. 175

788

*To this add Missionaries on Home Staff, and Undesignated, 30, Students 29.

Total at December 31st, 1899, 811.

Monthly Notes.

THE BOUND VOLUME of "China's Millions' for 1900, will be ready for sale at 50c. a copy in about three weeks' time. Will friends who desire the volume, let us have their orders as early as convenient, so that they may be filed as near as possible to the first of the coming year. The frontispiece will be a photo of our seven martyred Missionaries.

There will be on hand shortly, in our Offices, some small pamphlets containing the letters of our Missionaries in China who have suffered during the recent persecutions. These were published in England and have been forwarded to us for sale. They are tastefully gotten up, are illustrated, and are deeply interesting and affecting to read. Each pamphlet will be sold, not at 3c. per copy, as announced last month, but at 5c. The first two which will reach us, will be "Persecuted but not Forsaken," and "In Perils by the Heathen," the former being an account of the journey of three Swedish Missionaries from Honan to the coast, and the latter being an account of Mr. Argento's escape from Honan.

The Statistical Tables published in this month's issue, would have reached us earlier, and would have been more complete, had it not been for the disturbances in China. These delayed the Missionaries in making up and transmitting the station-statistics, so that the totals did not reach Shanghai until late, and arrived there in incomplete form. In addition, it was impossible to obtain any returns from some of the stations, the Missionaries having been killed and the church records having been destroyed. In spite of these imperfections, however, we are sure that the tables will be worth a careful study, and we trust that our friends will not pass them over.

We have to announce again this month, that several more of our Missionaries have had to leave China for home. Miss Grace Irvin, who went out in the first North American party in 1888, and is just taking her first furlough, has gone to England to spend the winter there, and will expect to reach this country in the spring of the year. Miss Kathleen B. Stayner, who had been staying temporarily in Japan, there not being any possibility of her being able to return to her work at Wenchow, has come on to Toronto. Miss Elizabeth A. Ogden and Miss Rose Palmer, both of whom needed furlough on acount of their health, have arrived at Tacoma, and have since proceeded to their homes in the States at Conshohocken, Penna,. and Dunmore, Penna., respectively. Mr. and Mrs. F. C. H. Dreyer are now on their way home by way of England, and expect to reach this country in about two month's time. We bespeak for all these friends the earnest prayers of God's people, that they may be greatly strengthened in spirit, soul and body, during their stay in the homelands, and be thus renewedly prepared for the service which they will hope to resume as soon as China is open.

Dr. and Mrs. Howard Taylor arrived in New York City from England, upon the 10th of November. They have come here at the invitation of the Student Volunteer Movement, to remain for four months, and to serve the interests of the Movement by speaking in various American and Canadian Colleges They expect, after this engagement has been fulfilled, to remain somewhat longer, and to then give their services directly to the Mission. It is with much pleasure that we announce that our friends will be with us in Toronto during the Christmas holidays, and that we shall have the privilege of having them with us at our Annual Meeting at the beginning of January. We are sure that Dr. and Mrs. Taylor will find a warm welcome in the hearts of the Lord's people in this land, and that their messages will be greatly used for the awakening of new interest and service in behalf of the Chinese.

It has become a settled custom with the Mission here, to hold a Communion Service in the Mission Home, upon the last Friday evening of the year, and this custom will be adhered to this year. Such a service will be held on Friday evening, the 28th, inst. As the meeting will mark the close of the present century, it is hoped that it will be a peculiarly solemn and precious one, and to this end, the friends of the Mission in Toronto are asked to gather in the spirit of humiliation and prayer. The meeting will begin, as usual, at 8 p.m.

By the request of Mr. Taylor, and with the advice of the Mission Council in Toronto, Mr. Frost is about to leave for China, to join Mr. Sloan at Shanghai, and to take part there in the Conference which will be held in the coming months with the large number of Missionaries at that place. Mr. Frost expects to sail from San Francisco upon the 29th, inst. Special prayer is asked in his behalf, that his way may be prospered of the Lord, and that he may be blessed and used of Him in his mission in China.

The next Annual Meetings of the Mission, will take place, the Lord willing, upon the afternoon and evening of January 4th next. They will be held as usual in Association Hall, Cor. Yonge and McGill Sts., the afternoon meeting being set for 4 o'clock, and the evening meeting for 8 o'clock. In the afternoon, Rev. T. C. DesBarres, Rector of St. Paul's Church, will take the Chair, and in the evening, Rev. D. McTavish, Pastor of Central Church, will take the Chair. The meetings, both afternoon and evening, will be addressed by returned Missionaries, and it is with peculiar pleasure that we announce that Dr. and Mrs. Howard Taylor will be numbered among these. We ask that much prayer may be offered to God for the services, that they may be used of Him in the forceful setting forth of His claims upon the hearts and lives of men for the speedy evangelization of China.

China Inland Mission.

Rev. J. Hudson Taylor, *General Director*, London, Eng. H. W. Frost, *Home Director*, Toronto, Can

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The members of the Council marked thus * meet semi-monthly; the whole Council meets three times a year.

Mission Home and Offices: 507 Church Street, Toronto, Canada.

Correspondence intended for the Home Director should be addressed to Mr. H. W. Frost, and if private, should be marked, "Personal." General Mission correspondence and all Mission donations should be addressed and remitted to the Secretary-Treasurer, Mr. J. S. Helmer.

In the case of a donation, or part of it, being intended as a contribution towards any special object, either in China or at Home, it is requested that this may be stated *very clearly;* any sums of money sent for the *private use* of a Missionary, and *not* intended as a donation to the Mission for the individual's *support*, should be clearly indicated as for "*Transmission only.*"

FORM OF BEQUEST.

I give and bequeath to the China Inland Mission the sum of.....dollars; and I direct that the Release of the Director or Treasurer for the time being of the said Mission in North America shall be a sufficient discharge to my executors in the premises.

The Mission.

FORMATION.—The China Inland Mission was formed in 1865, because of the overwhelming necessity for some further efforts to spread the knowledge of the Gospel among the unevangelized millions of China, and with the definite and avowed purpose of commencing missionary labour in the interior provinces, eleven of which, with an aggregate population of about a hundred and fifty millions, were without a Protestant Missionary.

Deeply impressed by the spiritual depresssion in China, which at that time had only ninety-seven Protestant Missionaries among its hundreds of millions of people, Mr. Hudson Taylor was led to form the China Inland Mission. Referring to this some ten years later, he said:

> "I was very anxious that what we did should not appear for a moment to conflict with the work of any older Societies; and still more that it should not actually divert any help of any kind from channels already existing, because that would have been no gain to China or the cause of God; but that we should have such a method of working given to us as should draw out *fresh* labourers, who probably would not go otherwise, and should open *fresh* channels of pecuniary aid which otherwise, perhaps, would not be touched."—*From an Address delivered at Westminster Chapel, August, 14th,* 1876.

CHARACTER.—Like the British and American Bible Societies, and the Evangelical Alliance, the China Inland Mission is evangelical and interdenominational.

Some of the Missionaries, having private property, have gone out at their own expense, and do not accept anything from the Mission Funds. The others have gone out in dependence upon God for their temporal supplies, with the clear understanding that the Mission does not guarantee any income whatever, and knowing that, as the Mission does not go into debt, it can only minister to those connected with it as the funds sent in from time to time may allow.

SUPPORT.—The Missionaries and Native Helpers are supported, and the rents and other expenses of Mission premises, Schools, etc., are met, by contributions sent to the offices of the Mission, without personal solicitation, by those who wish to aid in this effort to spread the knowledge of the Gospel throughout China.

CHINA INLAND MISSION WEEKLY PRAYER MEETING.

A Prayer Meeting for China is held in the Mission Home, 507 Church Street, every Friday at 8 p.m. All Christians who may find it convenient to attend will be heartily welcomed.

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